

सेकोद्देशः

sekoddeśaḥ¹

The upward flowing movement² and effusion of seminal essence showering out from the point³ above⁴ (the skull),⁵ anointing (the yogin) - to come near to, attain (and preserve) the light, (by) cutting off and extinguishing consciousness.^{6,7}

1. sekoddeśaḥ (सेकोद्देशः) → से (se) + क (ka) + उद् (ud) + देश (deśa) + : (ḥ) visarga, the nominative singular masculine suffix:

से (se): "flow, nectar, or essence, often referring to something fluidic or life-giving. From the root verb √ siñc (सिञ्च) meaning "to sprinkle, pour, moisten," which is related to the idea of pouring, sprinkling, or anointing. से (se) is also a Sanskrit compound consisting of the terms स (sa) and इ (i) "to go, go to or towards, come to or near; to arrive at, reach, obtain, attain to, go to or be reduced to a particular state; to spring from, come or arise from; to be; to appear; to cause to go or come."

क (ka): "void, light, or subtle energy." This is often a suffix or an intensifier in Sanskrit. It can indicate a diminutive, a secondary meaning, or an emphasis. In some cases, it also serves as a nominal suffix.

सेक (seka): "sprinkling, watering (of trees), emission, effusion, seminal effusion, libation, offering, seminal fluid, a drop of anything, a shower-bath." The canopy, trunk and roots of the tree, is a metaphor of the human brain, spine and corda equina.

उद् (ud): "emphasis or direction (upward, outwards, towards or above)." While upward motion is the primary meaning, it also suggests emergence or transcendence.

देश (deśa): "region, place, or point" → दे (de): "to preserve, to cherish or protect" + श (śa): "a cutter, destroyer; a weapon; to be calm, quiet or tranquil, be appeased or pacified; to cease, stop, come to an end; to be quelled, be extinguished or quenched; to put an end to, destroy, kill; to subdue, tame, defeat, conquer, vanquish; to see, look at, inspect; श (śa) is also an affix to show, display; and also in the sense of possession applied to the words."

ः (ḥ) translated literally, the word visarga means "to send out" or "to release". It creates a lingering sound after the vowel. By earlier grammarians, this "emitted consonant," was also called, visarjanīya (विसर्जनीय) "that which is to be released, discharged, or dismissed; something intended for dispersion, relinquishment, or conclusion. Esoterically, visarga can also represent "the point of duality merging into unity, as it symbolises a subtle vibration after the vowel sound," and in yoga, it may also symbolise "the release or dissolution of the individual self into the universal."

2. The union of apāna and prāṇa, and the union of one's own generative essence with these elemental forces of the breath. Dharma (धर्म) → dha (ध) + r (र) + ma (म) "That¹ which contains and channels the flowing movement of the fire² of existence into balanced manifestation³."

1. prāṇa (life force).

2. Fiery, dynamic principle (agni), from ṛta (ऋत), the cosmic flow.

3. The substance that takes form as light.

3. The extremity of the transmental dvādaśānta, the apex of the end of twelve finger-widths above the skull, of the liṅgāgatirmahāmudrā.

4. The yogic anointing of अभिषेक (abhiṣeka).

5. Dr. Mario Carelli, in the introduction of his (1941) book, 'Sekoddeśaṭikā of Naḍapāda (Nāropā)' simply explains this, as a "treatise on the 'tāntric' baptism." And also, further states, "the fundamentals of the Vajrayāna are mythical, the development of the doctrine is concealed under allegoric and abstruse expressions." In the spirit of this quote, in study, and most importantly, in the yogic practises of the sekoddeśaḥ, one must always bear in mind, there is an outer, inner and other. The outer is the external world (of the cosmos). The inner is the soul, the psycho-physical constituents of the person practicing. The outer and inner are (mirror) reflections of one another.¹ The other, is the (secret) transcendent aspect, which, is further

divided into three: initiation (by abhiṣeka), practise (which begins and ends with the breath) and gnosis (which is known only by those who have died, who remain as silent as the grave).

1. यथा बाह्यं तथा आध्याम्
yathā bāhyaṃ tathā dhyātman

"As it is without,¹ likewise, so it is within the self, (the) ātman."

1. The Paramātmān.

- Hevajra II. IV. 49C

6. Cutting (through illusion of the mirror of physical existence).

Severing (the grasp of the ego's attachment to the duality of the physical world of illusion).

Separating (awareness from the mind and body).

Destroying (the duality of the body, duality of speech and the duality of mind, by letting go of everything).

7. With the flaming sword of wisdom.

ॐ नमः कालचक्राय

oṃ namaḥ kālacakrāya

ॐ (AUM), I bow down in reverence to (you),¹ the Wheel of Time (Kālacakra).

1. The beginningless shining one, found beyond, within the parted waters of the rotating wheel of time.

सिचन्द्र आह |

sucandra āha |

Sucandra¹ said:

1. सु (su): "to churn, to press out or extract juice, to pour out, sprinkle, make a libation, to bathe, to perform a sacrifice (especially the Soma sacrifice)" + चन्द्र (candra): "shining, moon."

सेकः सप्तविधः शास्त्रविधोऽनुत्तरस्तथा।

लौकिकोत्तरसिद्ध्यर्थं संक्षेपात्कथयस्व मे॥ १ ॥

sekaḥ saptaavidhaḥ śāstravidho 'nuttarastathā |

laukikottarasiddhyartham saṃkṣepāt kathayasva me || 1 ||

1. The consecration is sevenfold, the teachings threefold, and the ultimate (realisation) likewise. For the attainment of worldly and transcendent success, concisely explain (this) to me.

भगवानाह ।

bhagavānāha |

Bhagavān replied:

शृणु सुचन्द्र सेकार्थं सप्तधा त्रिविधं परम्।
नाडीसंचारमायाममुद्देशात्कथयामि ते॥ २ ॥

śṛṇu sucandra sekārthaṃ saptadhā trividhaṃ param |
nāḍīsaṃcāramāyāmamuddeśāt kathayāmi te || 2 ||

2. Listen, O Sucandra, for the purpose of worship, I shall describe to you the supreme, which is of a sevenfold and threefold nature, as well as the arrangement of the nāḍīs (subtle energy channels) stretching out systematically.

उद्देशस्त्रिविधस्तन्त्रे निर्देशस्त्रिविधो भवेत्।
प्रत्युद्देशो महोद्देशः प्रतिनिर्देशकोऽपरः॥ ३ ॥

uddeśastrividhastantre nirdeśastrividho bhavet |
pratyuddeśo mahoddeśaḥ pratinirdeśako 'paraḥ || 3 ||

3. In this Tantra system, the enunciation of this topic (uddeśa) is of three types, and the instruction (nirdeśa) is also threefold: specific instruction on the means of agency (pratyuddeśa), the highest instruction (mahoddeśa), and another, looking back at the means of action in detail (pratinirdeśaka).

उद्देश एव निर्देशस्तन्त्रसंगीतिरुच्यते।
प्रत्युद्देशश्च निर्देशः पञ्जिका पदभञ्जिका॥ ४ ॥

uddeśa eva nirdeśastantrasaṅgītirucyate |
pratyuddeśaśca nirdeśaḥ pañjikā padabhañjikā || 4 ||

4. An outline itself is considered an instruction, which is referred to as the systematic exposition (tantra-saṅgīti). A detailed specification and its analysis are also instructions, described as a commentary (pañjikā) and a word-by-word explanation (padabhañjikā).

महोद्देशश्च निर्देशष्टीका सर्वार्थसूचिका।
अभिज्ञालाभिभिः सा तु कर्तव्या नैव पण्डितैः॥ ५ ॥

mahoddeśaśca nirdeśaṣṭikā sarvārthasūcikā |
abhijñālābhibhiḥ sā tu kartavyā naiva paṇḍitaiḥ || 5 ||

5. A comprehensive outline along with an explanatory commentary (nirdeśaṣṭikā) serves as a guide to all meanings (sarvārthasūcikā). However, it should not be composed by the learned (paṇḍitaiḥ) unless endowed with exceptional insight (abhijñālābhibhiḥ).

एवं षट्कोटिभिः शुद्धं वज्रयोगैश्चतुर्विधैः।

चतुःसम्बोधिभिः स्कन्धधात्वायतनषट्कुलैः॥ ६ ॥

evaṃ ṣaṭkoṭibhiḥ śuddhaṃ vajrayogaiścaturvidhaiḥ |
catuḥsambodhibhiḥ skandhadhātvaayatanaṣaṭkulaiḥ || 6 ||

6. Thus, purified by the six categories, through the fourfold Vajrayogas, by the four types of awakening (catuḥsambodhi), and by the sixfold groups of skandhas, dhātus (elements), and āyatanas (sense-bases).

पटलैः पञ्चभिः शुद्धं लोकधात्वादिकैर्मतैः।

सत्याभ्यामादिबुद्धं स्यात् कालचक्राभिधानकम्॥ ७ ॥

paṭalaiḥ pañcabhiḥ śuddhaṃ lokadhātvādikairmataiḥ |
satyābhyāmāḍibuddhaṃ syāt kālacakrābhidhānakam || 7 ||

7. Purification occurs through the five divisions (paṭalas), based on the doctrines of the worlds and elements (lokadhātu) (and others). With the two truths (satyābhyām), the primal Buddha (āḍibuddha) arises, known as the Kālacakra (wheel of time).¹

1. The compound word *अभिधानकम्* (abhidhānakam) “is the key to unlocking the meaning of this verse, one must first unpack its contents:

अभिधानकम् (abhidhānakam) → *अभि* (abhi) “taking possession, mastering, and over-coming” +
धाना (dhāna) “The residence of the god of death” + *कम्* (kam) “head, water, happiness, bliss, to love,
be in love with, have sexual intercourse with, to cause any one to love.”

In other words, the Mastery over death, transcendence of duality, and entry into timeless bliss, known as the ‘Wheel of Time’ (Kālacakra), which is realised by first lifting the flaming torch of wisdom above one’s skull.

आदौ सप्ताभिषेको यो बालानामवतारणम्।

त्रिविधो लोकसंवृत्या चतुर्थः परमार्थतः॥ ८ ॥

ādau saptaabhiṣeko yo bālānāmatāraṇam |
trividho lokasaṃvṛtyā caturthaḥ paramārthataḥ || 8 ||

8. Initially, the sevenfold consecration (saptaabhiṣeka) serves as the initiation for novices (bālānām avatāraṇam). It is threefold according to conventional reality (lokasaṃvṛtyā) and fourth in terms of ultimate reality (paramārthataḥ).

सत्यद्वयेन धर्माणां देशना वज्रिणो मम।
लोकसंवृतिसत्येन सत्येन परमार्थतः॥ ९ ॥

satyadvayaena dharmāṇāṃ deśanā vajriṇo mama |
lokasaṁvṛtisatyena satyena paramārthataḥ || 9 ||

9. The teaching of the Dharma by me, the holder of the Vajra, is through the two truths (satyadvaya): by the worldly truth of conventional reality (lokasaṁvṛtisatya) and by the truth of ultimate reality (paramārthasatya).

उदकं मुकुटः पटो वज्रघण्टा महाव्रतम्।
नामानुज्ञासमायुक्तः सेकः सप्तविधो नृप॥ १० ॥

udakaṁ mukuṭaḥ paṭṭo vajraghaṇṭā mahāvratam |
nāmānujñāsamāyuktaḥ sekaḥ saptaavidho nṛpa || 10 ||

10. Water (suitable for an offering ritual), a crown (worn on the top of the head), a silken strip of cloth (suitable for an offering ceremony), the vajra-bell, the great vow (of discipline), along with the name and permission — these constitute the sevenfold anointment (seka), O King.

कायवाक्चित्तसंशुद्धिरभिषेकद्वयं द्वयम्।
अनुज्ञा ज्ञानशुद्धिः स्यादन्या धात्वादिशुद्धितः॥ ११ ॥

kāyavākcittasaṁśuddhirabhiṣekadvayaṁ dvayaṁ |
anujñā jñānaśuddhiḥ syādanyā dhātvādiśuddhitaḥ || 11 ||

11. The purification of body, speech, and mind (kāyavākcitta) constitutes the two-fold consecration (abhiṣeka). Permission (anujñā) and purification of knowledge (jñānaśuddhi) follow from further purification of the elements (dhātu) and others.

उदकं धातुसंशुद्धिर्मौली स्कन्धविशोधनम्।
पट्टः पारमिताशुद्धिर्वज्रघण्टा महाक्षरम्॥ १२ ॥

udakaṁ dhātusaṁśuddhirmaulī skandhaviśodhanam |
paṭṭaḥ pāramitāśuddhirvajraghaṇṭā mahākṣaram || 12 ||

12. Water signifies the purification of elements (dhātusaṁśuddhi), the crown (maulī) symbolises the cleansing of aggregates (skandhaviśodhanam). The silken strip of cloth (paṭṭaḥ) represents the purification of the perfections (pāramitāśuddhi), and the vajra-bell (vajraghaṇṭā) embodies the supreme imperishable syllable (mahākṣaram).

बुद्धभाषा न विच्छिन्ना अर्केन्द्वेकत्रशोधनम्।

विषयेन्द्रियसंशुद्धिः स्याद्वज्रव्रतमच्युतम्॥ १३ ॥

buddhabhāṣā na vicchinnā arkendvekatrasodhanam |
viṣayendriyaśamsuddhiḥ syādvajravratamacyutam || 13 ||

13. The Buddha's speech (buddhabhāṣā) remains unbroken, symbolising the purification of the sun and moon (united) together (arkendvekatrasodhanam). The purification of the senses and their objects (viṣayendriyaśamsuddhiḥ) results in the indestructible Vajra Vow (vajravratam acyutam).

नाम मैत्र्यादिशुद्धिः स्यादनुज्ञा बुद्धशोधनम्।
एते सप्त सेका देया वर्तयित्वा तु मण्डलम्॥ १४ ॥

nāma maitryādisuddhiḥ syādanujñā buddhaśodhanam |
ete sapta sekā deya vartayitvā tu maṇḍalam || 14 ||

14. The name represents the purification of qualities like loving-kindness (maitryādisuddhiḥ), and permission (anujñā) symbolises the purification of the Buddha (buddhaśodhanam). These seven consecrations (sapta sekā) should be imparted after establishing the maṇḍala.

कुम्भो गुह्याभिषेकश्च प्रज्ञाज्ञानाभिधानकः।
पुनरेव महाप्रज्ञा तस्या ज्ञानाभिधानकः॥ १५ ॥

kumbho guhyābhiṣekaśca prajñājñānābhidhānakaḥ |
punareva mahāprajñā tasyā jñānābhidhānakaḥ || 15 ||

15. The kumbha (jar – Aquarius)¹ symbolises the abhiṣeka anointment (guhyābhiṣeka), denoting the union of wisdom and knowledge (prajñājñāna). Again, the great wisdom of insight (mahāprajñā) itself is designated as its knowledge (jñānābhidhānaka).

1. Kumbha (the Jar) represents Aquarius in the twelve zodiacal signs (rāśī's).

क्षरः क्षरस्ततः स्पन्दो निःस्पन्दश्च ततोऽपरः।
कायवाक्चित्तसंशुद्ध्या अभिषेकत्रयं क्रमात्॥ १६ ॥

kṣaraḥ kṣarastataḥ spando niḥspandaśca tato 'paraḥ |
kāyavākchittasamsuddhyā abhiṣekatrayaṃ kramāt || 16 ||

16. The perishable (kṣara) gives rise to the imperishable (akṣara), followed by vibration (spanda), and then the stillness beyond vibration (niḥspanda). Through the purification of body, speech, and mind (kāyavākcitta), the (highest) threefold consecration (abhiṣekatraya) proceeds in sequence.

चतुर्थो ज्ञानसंशुद्धिः कायवाक्चित्तशोधकः।
बालः प्रौढस्तथा वृद्धश्चतुर्थस्तु प्रजापतिः॥ १७ ॥

caturtho jñānaśuddhiḥ kāyavākciśodhakaḥ |
bālaḥ prauḍhastathā vṛddhaścaturthastu prajāpatiḥ || 17 ||

17. The fourth is the purification of knowledge (jñānaśuddhi), which cleanses the body, speech, and mind (kāyavākciśodhaka). It encompasses the stages of the novice (bāla), the mature (prauḍha), and the male elder (vṛddha), with the fourth being the Lord of Creation (prajāpati).

प्रज्ञास्तनाङ्गसंस्पर्शाद्बोधिचित्तच्युतं सुखम्।
पयोधराभिषिक्तः स बालः प्राप्तं यतः सुखम्॥ १८ ॥

prajñāstanāṅgasamsparsād bodhicittacyutaṁ sukham |
payodharābhiṣiktaḥ sa bālaḥ prāptaṁ yataḥ sukham || 18 ||

18. Due to the touch of the breasts' limb of wisdom, the bliss of bodhicitta falls away.¹
He, that child, anointed upon by the nectar of the milk, coming forth, attains bliss therefrom.

1. Falls away downwards in a stream of bliss.

गुह्यास्फलाच्चिराज्जातं बोधिचित्तच्युतं सुखम्।
प्रौढो गुह्याभिषिक्तः स गुह्यात् प्राप्तं यतः सुखम्॥ १९ ॥

guhyāsphālāccirājātaṁ bodhicittacyutaṁ sukham |
prauḍho guhyābhiṣiktaḥ sa guhyāt prāptaṁ yataḥ sukham || 19 ||

19. Through the rupture of the supreme secret¹, a long-lasting bliss arises, falling down from the bodhicitta (the enlightened mind). The mature one, anointed through the sacred secret, attains happiness derived from that secrecy.

1. "Thus it is said in the mi tsi kin kang king (Guhyakvajrapaṇisūtra): "There are three secrets (guhya) in the Buddha: the body secret (kāyaguhyā), the speech secret (vāgguhya) and the mind secret (cittaguhyā). Neither gods nor men can grasp them or understand them. - Chapter XV, Mahāprajñāpāramitāśāstra.

गुह्यास्फलाच्चिराज्जातं वज्राग्रे स्पन्दतः सुखम्।
प्रज्ञानाभिषिक्तः स वृद्धः स्पन्दं गतः यतः॥ २० ॥

guhyāsphālāccirājātaṁ vajrāgre spandataḥ sukham |
prajñāñānābhiṣiktaḥ sa vṛddhaḥ spandaṁ gato yataḥ || 20 ||

20. From the rupture of the secret (organ of generation), after a long time, arises joy at the tip of the pulsating vajra. He who is anointed in wisdom and knowledge, being full-grown (upwards), has reached the pulsative (consciousness), for it is the source (of one's self).

महामुद्रानुरागाद्यज्जातं निःस्पन्दतः सुखम्।

महाप्रज्ञाभिषिक्तः स यतो निःस्पन्दतां गतः॥ २१ ॥

mahāmudrānurāgādyajjātāṃ niḥspandataḥ sukham |
mahāprajñābhiṣiktaḥ sa yato niḥspandatām gataḥ || 21 ||

21. From the intense passion of the highest mudrā¹ of the self (Mahāmudrā), arises the bliss from stillness.² He is anointed with supreme wisdom, for he has attained the state of stillness.

1. The liṅgāgatirmahāmudrā.

2. When the pulsating phallus of procreative life-force energy (Kuṇḍalini) has reached its highest point above the skull, and comes to rest in the extremity of the transmental (dvādaśānta), which is 'the apex of the end of twelve finger-widths above the skull' (the tip of the liṅgāgatirmahāmudrā).

प्रजापतिः स विज्ञेयो जनकः सर्वतायिनाम्।
वज्रसत्त्वो महासत्त्वो बोधिसत्त्वोऽद्वयोऽक्षरः॥ २२ ॥

prajāpatiḥ sa vijñeyo janakaḥ sarvatāyinām |
vajrasattvo mahāsattvo bodhisattvo 'dvayo 'kṣaraḥ || 22 ||

22. He is to be known as Prajāpati, the progenitor of all beings.
The Vajrasattva, the great being, the Bodhisattva—non-dual and imperishable.

असौ समयसत्त्वः स्याद्वज्रयोगश्चतुर्विधः।
कालचक्र इह ख्यातो योगिनां मुक्तिदायकः॥ २३ ॥

asau samayasattvaḥ syādvajrayogaścaturvidhaḥ |
kālacakra iha khyāto yogināṃ muktidāyakaḥ || 23 ||

23. This one is the Samayasattva¹ (nature of sacred commitment), and the Vajra-yoga is of four kinds. Here, Kālacakra is renowned as the giver of liberation to yogins.

1. A concept referring to the sacredness of the practitioner's commitments or vows in a meditative context. A term referring to the visualisation of the deity in relation to the practitioner, particularly in the context of receiving siddhi during practises. See Part 4b and part 7 of 'The Great Chariot' by Longchenpa.

अस्यैव साधनं कुर्यात् प्रत्यभासैरचिन्तितैः।
धूमादिभिर्निमित्तैस्तैः प्रज्ञाबिम्बैरनभःसमैः॥ २४ ॥

asyaiva sādhanam kuryāt pratibhāsairacintitaiḥ |
dhūmādibhirnimittaistaiḥ prajñābimbairanabhaḥsamaiḥ || 24 ||

24. For this very (practise),¹ one should proceed with means that are beyond conception,¹ with signs such as smoke and the like,³ with causes like these that are reflections⁴ of wisdom akin to the sky.⁵

1. One should achieve this very state (of realisation).
2. Through spontaneous insights, and unanticipated signs.
3. Or similar phenomena.
4. Akin to the reflections of consciousness.
5. As expansive as the sky.

अस्तिनास्तिव्यतिक्रान्तैः प्रत्ययार्थैः स्वचेतसः।
परमाणुरजसंधोहैः सर्वतः परिवर्जितैः॥ २५ ॥

astināstivyatikrāntaiḥ pratyayārthaiḥ svacetasaḥ |
paramāṇurajaḥsaṃdohaiḥ sarvataḥ parivarjitaiḥ || 25 ||

25. By cognition (from the senses) of "existence" and "non-existence," surpassed within one's own mind, free from aggregations of atoms or particles of dust, entirely unbound from all directions.

धूममरीचिखद्योतदीपज्वालेन्दुभास्करैः।
तमः कला महाबिन्दुर्विश्वबिम्बं प्रभास्वरम्॥ २६ ॥

dhūmamarīcikhadyotadīpajvālendubhāskaraiḥ |
tamaḥ kalā mahābindurviśvabimbaṃ prabhāsvaram || 26 ||

26. Through smoke, rays of light, fireflies, lamps, flames, the moon, and the sun, the darkness dissolves, revealing the subtle energy, the great bindu,¹ and the universal reflection radiating brilliance.

1. ཐོ་རེངས་རླུང་རོ་དབྱུང་ལ་རང་རིག་ལྷུ་ལྷུང་ལས་ཡིད་བཞིན་གྱི་ནོར་བུ་དགོས་འདོད་ཀུན་འབྱུང་བཀྲག་མདངས་དང་ག་
ཟེ་བེད་ལུན་ལུས་ཚྲིགས་པར་བསྐྱེད་ལ་རྩ་གསུམ་གྱི་ལྷ་ཚྲིགས་ཐམས་ཅད་བསྐྱེད།

tho rengs rlung ro dbyung la rang rig bhrum las yid bzhin gyi nor bu dgos 'dod kun 'byung bkrag
mdangs dang gzi brjid phun sum tshogs par bskyed la rtsa gsum gyi lha tshogs thams cad bstim |

From the self-awareness that arises from the flow of wind-energy within the channels, a wish-fulfilling jewel of all desired good fortune emanates, sparkling and clear, creating an accumulation of merit as vast as the three roots assembly of deities, complete and perfect.

གསང་བ་ཡེ་ཤེས་མཁའ་འགོ། (gsang ba ye shes mkha' 'gro) "Secret Primordial Wisdom of the Sky-Dancer."
Compiled by ལྷེ་ལུང་བཞན་པ་འི་རྡོ་རྗེ་ (lama sle lung bzhad pa'i rdo rje), Lama Sle Lung, the Varja of Bzhad
Pa'i.

पिहितापिहितनेत्राभ्यां शून्ये यन्नानुकल्पितम्।
दृश्यते स्वप्नवद्बिम्बं तद्बिम्बं भावयेत्सदा॥ २७ ॥

pihitāpihitānetrābhyāṃ śūnye yannānukalpitam |
dṛśyate svapnavad bimbaṃ tad bimbaṃ bhāvayet sadā || 27 ||

27. With (the two) eyes (being between) closed and open, in the void where nothing is imagined, the image that appears like a dream—one should always contemplate that image, continually, without interruption.

अभावे भावना बिम्बे योगिनां सा न भावना।
भावोऽभावो न चित्तस्य बिम्बेऽकल्पितदर्शनात् ॥ २८ ॥

abhāve bhāvanā bimbe yogināṃ sā na bhāvanā |
bhāvo 'bhāvo na cittasya bimbe 'kalpitadarśanāt || 28 ||

28. In the absence of an image, meditation on it is not true meditative focus for yogis. The presence or absence of an object does not affect the mind, as the image is seen without imagination.

प्रतिसेनां यथादर्शे कुमारि पश्येदवस्तुजाम्।
अतीतानागतं धर्मं तत्त्वयोग्यंबरे तथा ॥ २९ ॥

pratisenāṃ yathādarśe kumārī paśyedavastujām |
atītānāgataṃ dharmam tattvayogyambare tathā || 29 ||

29. Just as a maiden sees in a mirror a reflection of forms lacking inherent reality, so too should one perceive the past and future underlying laws of reality in the vast, limitless expanse corresponding to the (true) essence.

अस्या भावो न भावः स्याद्वस्तुशून्यार्थदर्शनात् ।
वस्तुनोऽभावतोऽर्थोऽस्ति माया स्वप्नेन्द्रजालवत् ॥ ३० ॥

asyā bhāvo na bhāvaḥ syādvastuśūnyārthadarśanāt |
vastuno 'bhāvato 'rtho 'sti māyāsvapnendrajālavat || 30 ||

30. The being of this is not real being, as it pertains to objects devoid of inherent essence. The meaning of an object exists despite its non-existence, like illusion, a dream, or a magical display.

असति धर्मिणि ह्येष धर्मोत्पादः प्रदृश्यते।
चिन्तामणिरिवानन्तसत्त्वाशापरिपूरकः ॥ ३१ ॥

asati dharminī hyeṣa dharmotpādaḥ pradṛśyate |
cintāmaṇirivānantasattvāśāparipūraḥ || 31 ||

31. Even in the non-existence of a substratum (possessing qualities), this arising of existence is perceived, like the wish-fulfilling (sparkling) jewel, fulfilling the infinite desires of (sentient) beings.

अदृष्टं प्रतिसेनायां कुमारी चौरादि पश्यति।
तत् प्रादेशिकनेत्राभ्यां गत्वा पश्यन्ति साधकाः॥ ३२ ॥

adr̥ṣṭaṃ pratisenāyāṃ kumārī caurādi paśyati |
tat prādeśikanetrābhyāṃ gatvā paśyanti sādhakāḥ || 32 ||

32. The unseen is perceived (in the mirror) by a maiden (looking) in the opposite direction (towards a) group (of people behind her), such as a thief or other phenomena. Thereafter, the seekers observe these through local means of perception, having approached (those specific locations).

यदि पश्यति सद्वृत्तं स्वमुखं किं न पश्यति।
यदि पश्यत्यसद्वृत्तं शशशृङ्गं कथं न च॥ ३३ ॥

yadi paśyati sadrūpaṃ svamukhaṃ kiṃ na paśyati |
yadi paśyatyasadrūpaṃ śaśaśṛṅgaṃ kathaṃ na ca || 33 ||

33. If one perceives the real form, why does one not see one's own face? And if one perceives the unreal form, why does one not see the horn of a hare?

न पश्यत्यन्यचक्षुर्भ्यां स्वचक्षुर्भ्यां न पश्यति।
दृश्यमानमजातं तत् कुमारी जातकं यथा॥ ३४ ॥

na paśyatyanycakṣurbhyāṃ svacakṣurbhyāṃ na paśyati |
dṛśyamānamajātaṃ tat kumārī jātaṃ yathā || 34 ||

34. One does not see with another's eyes, what one perceives as seen with one's own eyes. What is visible yet unborn, that is discerned by the maiden, just as the birth-story (Jātaka) of a newborn.¹

1. The experiences (perceived) in past births (of Bodhisattvas).

दृष्टे बिम्बे ततः कुर्यात् प्राणायामं निरन्तरम्।
ऊर्ध्वाधस्त्रिषु नाडीषु कायवाक्चित्तरोधनात्॥ ३५ ॥

dṛṣṭe bimbe tataḥ kuryāt prāṇāyāmaṃ nirantaram |
urdhvādhastrīṣu nāḍīṣu kāyavākcittarodhanāt || 35 ||

35. Upon seeing the image (present itself in front), one should then continuously practise prāṇāyāma. Through the upward and downward flow in the three channels, that is achieved by restraining the body, speech, and mind.

चन्द्रार्कराहुविष्णुशुक्रमार्गप्रवाहिषु।

तोयाग्निशून्यभूवायुज्ञानधातुकजातिषु॥ ३६ ॥

candrārkarāhuviṇmūtraśukramārgapravāhiṣu |
toyāgniśūnyabhūvāyujñānadhātukajātiṣu || 36 ||

36. In the pathways flowing with moon, sun, (and their) eclipse, excretion, urine, and semen, and in the realms of water, fire, void, earth, air, (is the) knowledge of the elements categories.

चन्द्रसूर्यतमिन्यो याः कायवाक्चित्तनाडिकाः।
विण्मूत्रशुक्रमाहिन्यः प्राणेऽपाने क्रमेण ताः॥ ३७ ॥

candrasūryataminyo yāḥ kāyavākścittanāḍikāḥ |
viṇmūtraśukravāhinyāḥ prāṇe 'pāne krameṇa tāḥ || 37 ||

37. The channels of the body, speech, and mind associated with the moon, sun, and darkness, which carry excretion, urine, and semen, flow sequentially within the prāṇa (upward flow of the breath) and apāna (downward flow of the breath).

चन्द्रः काय उपायस्य प्रज्ञाया वाग्दिवाकरः।
प्रज्ञाकायस्तु विण्नाडीर्विर्भोर्वाङ्मूत्रवाहिनी॥ ३८ ॥

candraḥ kāya upāyasya prajñāyā vāgdivākaraḥ |
prajñākāyastu viṇṇāḍī virbhorvāṇmūtravāhinī || 38 ||

38. The moon is the body of method, and the sun is the speech of wisdom. The body of wisdom corresponds to the channel carrying excretion, while the body of speech corresponds to the flow of urine.

ऊर्ध्वाधश्चित्तनाड्यौ द्वे तमिनीशुक्रमाहिन्यौ।
तमिनी चित्तमुपायस्य प्रज्ञायाः शुक्रमाहिनी॥ ३९ ॥

urdhvādhaścittanāḍyau dve taminiśukravāhinyau |
taminī cittamupāyasya prajñāyāḥ śukravāhinī || 39 ||

39. There are two channels of the mind, one flowing upward and one downward, which carry the essence of wisdom. The upward channel is the means (upāya) for the wisdom of the mind, and the downward channel carries the essence of semen.

ऊर्ध्वाधः षट्कुलं ह्येतत् कायवाक्चित्तयोगतः।
प्रज्ञोपायाङ्गभावेन संस्थितं सर्वदेहिनाम्॥ ४० ॥

ūrdhvādhaḥ ṣaṭkulaṃ hyetat kāyavākścittayogataḥ |

prajñopāyāṅgabhāvena saṁsthitam sarvadehinām || 40 ||

40. Indeed, this six-fold family, existing (and rising upwards) from below to above, is rooted in the union of body, speech, and mind. It is established in all embodied beings through the integration of wisdom and skilful (three-fold) method.

अरिष्टं कायवाङ्माड्योऋर्ध्वोऽधिकमारुतैः।
तमिनीशुक्रमाहिन्योरुत्पत्तिमरणस्थितिः ॥ ४१ ॥

ariṣṭam kāyavāṅnāḍyorūrdhvādho 'dhikamārutaiḥ |
taminīśukravāhinyorutpattimaraṇasthitiḥ || 41 ||

41. Obstructions in the body, speech, and nāḍīs (subtle channels) caused by excessive upward or downward movement of vital airs (prāṇa's) relate to the pathways of darkness and light (enflamed by seminal essence). Through these, the conditions of birth, death, and existence are determined.

उत्पादे मृत्युकाले च मैथुने शुक्रमाहिनी।
तमिनी च वहत्यूर्ध्वे संक्रान्तौ विषुवे रवेः ॥ ४२ ॥

utpāde mṛtyukāle ca maithune śukravāhinī |
taminī ca vahatyūrdhve saṁkrāntau viṣuve raveḥ || 42 ||

42. At the time of birth,¹ death, and during union (maithuna), the channel carrying seminal essence (śukravāhinī) and the dark channel (taminī) flow upwards. Similarly, they are active during the transition of the sun at the equinoxes.

1. The word उत्पाद (utpāde) "birth," also translates to "with the feet upwards and the head downwards."

लग्नोदयाभिसन्धौ च विषुवं वहति मध्ये।
षट्पञ्चाशत्सपादं च श्वासोच्छ्वासं नराधिप ॥ ४३ ॥

lagnodayābhisandhau ca viṣuvaṁ vahati madhye |
ṣaṭpañcāśatsapādaṁ ca śvāsocchvāsaṁ narādhipa || 43 ||

43. The ascendant (Sun), (detached), rises (up) in the (opposite) direction towards (the skull), in the middle of the equinox, the flow occurs. O ruler of men, there are fifty-six and a quarter movements of breath (śvāsa "inhalation" and ucchvāsa "exhalation").

अधिकान् पञ्चसप्तत्या षट्शतांश्च दिवानिशम्।
एकविंशत्सहस्रांश्च षट्शतैरधिकांश्च यान् ॥ ४४ ॥

adhikān pañcasaptatyā ṣaṭśatāṁśca divāniśam |
ekaviṁśatsahasrāṁśca ṣaṭśatairadhikāṁśca yān || 44 ||

44. During the day and night, there are six hundred and seventy-five additional movements (of breath), totalling twenty-one thousand and six hundred breaths additional movements.

वामा च दक्षिणा नाडी वहत्यूनाननेन तान्।
सत्रिपक्षित्रिवर्षाणि शतवर्षे हि मध्यमाः॥ ४५ ॥

vāmā ca dakṣiṇā nāḍī vahatyūnānanena tān |
satripakṣitriverṣāṇi śatavarṣe hi madhyamā || 45 ||

45. The left (vāmā) and right (dakṣiṇā) nāḍīs carry slightly fewer (of those) breaths in comparison. Over three fortnights (tripakṣi), three years (trivarṣāṇi), or a hundred years (śatavarṣe), indeed, these are balanced for an average life-span.

वामा सव्योर्ध्वे चन्द्रार्को ललनेडा पिङ्गलापरा।
तोयतेजःस्वभाविन्यौ पद्मधृग्रत्नधृन्मते॥ ४६ ॥

vāmā savyordhve candrārkau lalaneḍā piṅgalāparā |
toyatejaḥsvabhāvinyau padmadhṛgratnadhṛṇmate || 46 ||

46. The left (vāmā) and right (savya) nāḍīs, representing the moon (candra) and the sun (arka) respectively, are also known as iḍā (lalaneḍā)¹ and piṅgalā. These are characterised by the nature of water (toya) and fire (tejaḥ). O wise one (ratnadhṛṇmate), they support the lotus (padma) of energy.

1. "Lalana (ललन) is the bearer of Akṣobhya (अक्षोभ्य) "seminal essence," and Raśanā (रशना) is the bearer of Rakta (रक्त) "ova". The bearer of both Wisdom and Moon is known as Avadhūtī (अवधूती) "the central channel" – 1.1.15-16, Hevajra Tantra.

अधो विण्मूत्रवाहिन्यौ पृथ्वीवायुस्वरूपके।
मध्यानाडी च वामा च चक्रधृक् खड्गधृन्मते॥ ४७ ॥

adho viṇmūtravāhinyau pṛthvīvāyusvarūpake |
madhyanāḍī ca vāmā cacakradhṛk khaḍgadhṛṇmate || 47 ||

47. Below are the channels carrying waste and urine, associated with the elements of earth (pṛthvī), and air (vāyu), the central nāḍī (madhyanāḍī) and the left channel (vāmā) and chakra supporting the sword of pure wisdom (khaḍga)¹ of one's intrinsic² nature of reality (dhṛṇmate).

1. Khaḍga (खड्ग), "the 'sword' of wisdom which cuts through illusion and destroys all ignorance- hidden within all of us like a sword within a scabbard - needs to be withdrawn with skill and used with care and precision."

2. Coming from inside.

ऊर्ध्वाधो मध्या सव्या राहुशुक्रमवाहिनी।
शून्यज्ञानस्वभाविन्यौ वज्रधृग्वज्रधृन्मते॥ ४८ ॥

ūrdhvādhō madhyamā savyā rāhuśukrapravāhinī |
śūnyajñānasvabhāvinyau vajradhṛgvajradhṛṇmate || 48 ||

48. The central (madhyamā) and right (savya) channels flow upward and downward, carrying the energies of Rāhu¹ (moon) and Śukra (seminal essence). They possess the nature of emptiness (śūnya) and knowledge (jñāna) possessing the nature of the (vajradhṛk) mantra (of the dveṣa family [kula])² and the vajra of one's intrinsic nature of reality (vajradhṛṇmate).

1. Rāhu represents the moon's node, one of the two points where the moon's orbit cuts the ecliptic. "7. If, as some say, there be two Rāhus, when the moon is eclipsed by one of them at rising or setting how comes it we see the sun in the opposite point uneclipsed by the other Rāhu of equal motion? 8. The truth is that in her own eclipse, the moon enters the shadow of the earth, and in that of the sun, the solar disc. Hence, the lunar eclipse does not commence at the western limb nor the solar at the eastern limb. 11. The moon, moving from the west, hides the solar disc from below just like a cloud; and the solar eclipse varies differently in different countries according to the different degrees of visibility of the eclipsed disc. 12. What eclipses the moon is bigger than the moon; what eclipses the sun is smaller than the sun. Hence in semi-lunar and semi-solar eclipses, the luminous horns are respectively blunt and sharp." – Chapter 5 (On the course of Rāhu), Bṛhat Saṃhitā of Varāha-Mihira.

2. The Seed syllable of which is HŪṂ "wisdom." (1) Akṣobhya is described in the Pañcākāra section of the Advayaavajrasaṃgraha: "Akṣobhya originates from the blue syllable Hūṃ which is placed on the orb of the sun. He is two-armed and one-faced, exhibits the Bhūsparśa (earth-touching) mudrā and sits in the Vajraparyāṅka (adamantine seat) pose. He represents the primordial cosmic element of Vijñāna (consciousness). He is the embodiment of the Vajra-family and represents the winter season, noon-time, pungent taste, faculty of hearing, the element of Ether and Sound and the Ca (palatal) group of letters". (2) The eight-armed variety of Akṣobhya has the colour blue and is the principal deity in the Akṣobhya-maṇḍala according to Piṇḍikrama in the Nispannayogāvalī: "Akṣobhya is blue in colour and is angry-looking. The colour of his right face is white and that of the left is red. He holds in his right hands the Vajra (family symbol), the discus and the lotus. In the three left hands he carries the bell, the Cintāmaṇi jewel and the sword. With the two principal hands he embraces the Prajñā Sparśavajrā by name". - The Indian Buddhist Iconography, by Benoytosh Bhattacharyya.

विण्नाडी चन्द्रमार्गेण रविणा मूत्रवाहिनी।
जातौ मृत्यौ विषुवे रागे राहुणा शुक्रमाहिनी॥ ४९ ॥

viṇṇāḍī candramārgēṇa raviṇā mūtravāhinī |
jātau mṛtyau viṣuve rāge rāhuṇā śukravāhinī || 49 ||

49. Through the dispersal¹ channel (viṇ-nāḍī) flows the path of the moon, and the solar (raviṇā) path, carries excretory fluid (mūtravāhinī). At times of birth and death, during the equinox,² or in states of passion, this nāḍī is influenced by Rāhu (rāhuṇā³). The śukravāhinī⁴ nāḍī, is a flowing river carrying seminal essence.

1. Vin: "to send forth, to drive away, scatter, disperse" (i.e., the Soma (सोम) channel).

2. Viṣuva: "equinox, the intersection of sun and moon's paths, a balanced state of alignment."

3. Rāhu-ṇā, "by the shadowy planet or node of the moon."

4. Vāhinī (वाहिनी) refers to a "river" or "one who flows" (along a particular path). And is associated with Venus. Śukra refers to seminal essence, therefore śukravāhinī is a "flowing river of seminal essence."

या नाभ्यूर्ध्वेऽवधूती सा सुषुम्ना तमोवाहिनी।
याधः खगमुखा सा च शङ्खिनी शुक्रमाहिनी॥ ५० ॥

yā nābhyūrdhve 'vadhūti sā suṣumnā tamovāhinī |
yādhaḥ khagamukhā sā ca śaṅkhinī śukravāhinī || 50 ||

50. That which is above the navel, that central channel of energy, the Suṣumnā, is the river which flows from desire (Tamas). And that, which is below, resembling the beak of a bird,¹ is Śaṅkhinī, the carrier (channel) of seminal energy.

1. Mukha (मुख) also refers to the “head” of Rāhu. – Chapter 5, Brhatsaṃhitā.

नाभ्यब्जे हृदये कण्ठे ललाटोष्णीषपङ्कजे।
भूमितोयाग्निमरुच्छून्यं संहारेण प्रवाहिनी॥ ५१ ॥

nābhyabje hṛdaye kaṇṭhe lalāṭoṣṇīṣapaṅkaje |
bhūtoyāgnimarucchūnyaṃ saṃhāreṇa pravāhinī || 51 ||

51. In the navel lotus (of the Sun), in the heart, in the throat, and in the forehead and crown lotus (of the moon), exists the associated elements of earth, water, fire, air, and ether. By withdrawing¹ and removing² (these) together (like a string of pearls) carried forth (in progressive motion) up the channel (of the Suṣumnā).³

1. Saṃhāra (संहार) refers to the “process of withdrawal, drawing (up), bringing together, gathering (up) or collecting.

2. Hāra (हर), “a string of pearls, taking away, removing, bringing, conveying, carrying, raising.”

3. 1. Earth = Navel (Sun), 2. Water = Heart, 3. Fire = Throat, 4. Air = Forehead, 5. Ether = Crown (Moon).

निर्गच्छन्ती विशन्ती सासृष्टिना विशति क्षितौ।
कर्णिकात् कर्णिकामध्येऽवधूत्या गतिरागतिः॥ ५२ ॥

nirgacchantī viśantī sāśṛṣṭinā viśati kṣitau |
kaṇṇikāt kaṇṇikāmadhye 'vadhūtyā gatiṛāgatiḥ || 52 ||

52. (She, the goddess)¹ emerges, projected (from the yogins mouth with a terrifying sound), and departs (like a violent gust of wind), entering into the terrestrial realm.² The fruit-stalk³ constantly extending,⁴ and powerfully (stretching upwards) within the middle channel, (its motion) going towards its destination and arrival (upon the other bank of the river).

1. Kuṇḍalini.

2. The wind which enkindles fires and causes bells to ring.

3. Kaṇṇika (कर्णिक) “a fruit stalk, a round protuberance.” In Buddhism, Kaṇṇikā (कर्णिका) is also the name of a Vākchomā, a “verbal secret sign.” From ‘A Critical Study of the Vajradākamahātāntrarāja (II)’ by Professor Tsunehiko Sugiki.

4. *Karṇa* (कर्ण) refers to the “hypotenuse” in *Jyotiṣa* (Astrology), which directly cognates with Greek *ὑποτείνουσα* (*hupoteínousa*), “stretching, extending, subtending.”

नाभौ गुह्ये च मण्यब्जे कायवाक्चित्तवाहिनी।
निर्गच्छन्ती विशन्ती सा संहारसृष्टिरूपिणी॥ ५३ ॥

nābhau guhye ca maṇyabje kāyavākcittavāhinī |
nirgacchantī viśantī sā saṃhārasṛṣṭirūpiṇī || 53 ||

53. In the navel, in the secret region (*guhya*),¹ and the luminous lotus,² she flows through body, speech, and mind. Emerging³ (from the midst of one’s core) and entering (on to the earth), having the form of dissolution and creation.⁴

1. *Kuṇḍali* (the coiled one), the Secret Wheel (*guhya-cakra*), within the perineum, at the root of the genitals.

2. The pearl (or jewel) born in water.

3. *Nirga* (निर्ग) “to spring forth, arise, to come out or appear (as a bud), to enter into or attain to any state, to go out or forth, depart. *Ccha* (च्छ) is the name of a *Vākchomā* (‘verbal secret sign’) which has its meaning defined as ‘chāgala’ (छागल). Source: Chapter 8 of the *Vajraḍākamahātantrārāja*.

4. “This whole world is pervaded by Me in My unmanifest form. All beings exist in Me, but I am not contained in them! Nor do the beings dwell in Me. Behold My Divine Yoga! I am the sustainer and originator of beings, but My Self is not contained in the beings. Understand thus that just as the voluminous wind moving everywhere is ever present in the ether (*Ākāśa*), similarly all beings abide in Me. O son Kunti, all the beings go back at the end of a cycle to My Prakṛti (undifferentiated primeval nature of consciousness). I project them forth again at the beginning of a cycle. Source: *Bhagavad Gita*, Chapter 9, Verses 4-7.

शङ्खिनी सर्वजन्तूनामपानानिलवाहिका।
एषा स्त्रीणां सुखाच्छुक्रं ऋतौ रक्तप्रवाहिनी॥ ५४ ॥

śaṅkhinī sarvajantūnāmapānānilavāhikā |
eṣā strīṇāṃ sukhācchukraṃ ṛtau raktapravāhinī || 54 ||

54. The *śaṅkhinī*, the carrier of the *apāna* wind for all living beings; in women, from (a state of) pleasure, (this) conducts reproductive essence; during their menstrual period (*ṛtu*), it flows with blood."

प्रज्ञोपायाङ्गभावेन ऊर्ध्वे सव्यावसव्ययोः।
अधो विण्मूत्रवाहस्य रजःशुक्रमवाहयोः॥ ५५ ॥

prajñopāyāṅgabhāvena ūrdhve savyāvasavyayoḥ |
adho viṇmūtravāhasya rajaḥśukrapravāhayoḥ || 55 ||

55. In the nature of the components (or limbs) of wisdom and method. Above (are the channels) of the left and right sides; below (are the channels) of the carriers of faeces and urine, and of the flows of menstrual blood and semen.

चण्डाली रजसो वाहात् खगमुखा शुक्रमाहतः।
ऊर्ध्वे ऋतौ स्मृता स्त्रीणां डोम्बी पुंसोऽवधूतिका॥ ५६ ॥

caṇḍālī rajaso vāhāt khagamukhā śukravāhataḥ |
ūdhve ṛtau smṛtā strīṇāṃ ḍombī puṃso 'vadhūtikā || 56 ||

56. The caṇḍālī (channel) arises from the carrier of menstrual blood; (the channel) called khagamukhā arises from the carrier of semen. During the reproductive period in women, it is regarded as ḍombī, in men, it is termed avadhūtikā.

विज्ञानाद्यं सदा वामे नाड्यां मण्डलपञ्चकम्।
भूम्यादिदक्षिणे नाड्यां मध्ये वहति षष्ठमम्॥ ५७ ॥

vijñānādyaṃ sadā vāme nāḍyāṃ maṇḍalapañcakam |
bhūmyādidakṣiṇe nāḍyāṃ madhye vahati ṣaṣṭhamam || 57 ||

57. The group of five-wheel knaves¹ (maṇḍalas) beginning with consciousness constantly flows in the left channel;² the group of five elements³ starting with Earth flows in the right channel,⁴ in the middle channel⁵ flows the sixth.⁶

1. A knave is a wheel-hub with a hole through the middle which accommodates and rotates around an axle spindle. These are the five aggregates of rūpa, viññāna, vedanā, saññā and sankhāra which constantly flow in the left channel.

2. Idā (left).

3. Earth, Water, Fire, Air, and Ether flow in the right channel.

4. Piṅgalā (right).

5. Suṣumṇā (central).

6. The five aggregates and five elements are united in the central channel where the procreative life-force energy, the light-illuminating-essence, flows upwards satiating and opening each cakra in turn.

नाभिपद्मदले षष्टि मण्डलानि यथाक्रमम्।
वामे च दक्षिणे लग्ने मेषाद्ये वृषभादिके॥ ५८ ॥

nābhipadmadale ṣaṣṭi maṇḍalāni yathākramam |
vāme ca dakṣiṇe lagne meṣādye vṛṣabhādike || 58 ||

58. On the petals of the lotus at the navel are sixty circles, arranged in order; on the left and the right, are situated (intersecting regions that appear)¹ beginning with Aries and so on to Taurus.²

1. Lagna (locative singular) refers to an astrological ascendant (the rising of a sign of the zodiac) at the point where the horizon and the ecliptic or the path of planets meet.

2. Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo, Cancer, Gemini, and Taurus.

मूले वामे ततः सव्य ऊर्ध्वेमध्येऽनिलः क्रमात्।
एकैकमण्डलं दण्डाद्भूम्याद्यं नासरन्ध्रयोः॥ ५९ ॥

mūle vāme tataḥ savya ūrdhvemadhye 'nilaḥ kramāt |
ekaikamaṇḍalaṃ daṇḍādbhūmyādyaṃ nāsarandhrayoḥ || 59 ||

59. At the root,¹ on the left,² and then on the right,³ in the middle,⁴ in an upward direction, the vital (energy of the) breath (prāṇa) [proceeds] in sequence. (Moving) along the (spinal) axis, beginning at the Earth⁵ (element), (moving up), each wheel (cakra⁶) [is established], one-by-one individually, culminating at the first [opening] of the nostrils.⁷

1. Mūla (मूल) refers to the “root” of a (fig) tree, this being the ‘cauda equina’ located at the base of the spine. Mūla also represents Scorpius (Tibetan: Snrubs), the 19th Lunar Mansion, which is the sting at the end of Scorpio’s tail.

2. Idā (left channel).

3. Piṅgalā (right channel).

4. Suṣumṇā (central channel).

5. The Earth element represents the Mūlādhāra Cakra (the root energy centre).

6. Cakra (चक्र) → cak (चक्) “to be satiated (i.e., to be full of)” + ra (र) “The milky juice or sap of trees.” This milky sap moving up the suṣumṇā, is the “light illuminating essence that satiates each cakra, one after the other, which, in due order, causes each to turn upwards, unfurl and open.”

7. The first opening of the nostrils, is the opening of the nāsārandhra (नासारन्ध्र), the subtle “nostril passages” of the idā and piṅgalā channels (nāḍīs).

नाडिका वहति श्वासान् सषष्टित्रिशतान् क्रमात्।
अष्टादशशतश्वासान्नाड्यः पञ्च वहन्ति तान्॥ ६० ॥

nāḍikā vahati śvāsān saṣaṣṭitriśatān kramāt |
aṣṭādaśaśataśvāsānnāḍyaḥ pañca vahanti tāt || 60 ||

60. The subtle energy channels (nāḍikā) carry 360 breaths sequentially (in a cyclic manner). Among them, the five nāḍīs (channels) convey 1800 breaths (in total).

षष्टि नाड्यो दिवारात्रं मण्डलानीति देहतः।
दलमध्ये ततः पूर्वे सव्ये वामेऽपरे क्रमात्॥ ६१ ॥

ṣaṣṭi nāḍyo divārātraṃ maṇḍalānīti dehataḥ |
dalamadhye tataḥ pūrve savye vāme 'pare kramāt || 61 ||

61. Sixty nāḍīs constitute a day and night in the body. These are associated with the circles, originating from the middle of the petals. Sequentially, they proceed towards the east, the left (sāvya), and the right (vāma).

आकाशाद्यं सदा वामे भूम्याद्यं दक्षिणेऽपरात्।
विज्ञानादिभवो वामे संहारः क्षमादि दक्षिणे॥ ६२ ॥

ākāśādyam sadā vāme bhūmyādyaṃ dakṣiṇe 'parāt |

vijñānādibhavo vāme saṃhāraḥ kṣmādi dakṣiṇe || 62 ||

62. That which begins with ether (ākāśa) is always on the left, that which begins with Earth (bhūmi) is on the right, from the other side (of the central channel). The origin of knowledge and the like is on the left, destruction (dissolution), beginning with Earth, is on the right.

अपरे पूर्वे धरा वायुः प्रज्ञोपायः परस्परम्।

अङ्गुष्ठानामिकाद्वाभ्यां यतो वक्त्रेऽभिषिञ्चनम्॥ ६३ ॥

apare pūrve dharā vāyuh prajñopāyaḥ parasparam |
aṅguṣṭhānāmikādvābhyāṃ yato vaktre 'bhiṣiñcanam || 63 ||

63. In the later direction (West), and in the earlier direction (East), Earth and Air (are connected); wisdom and method mutually (combine). With the thumb and ring finger,¹ the sprinkling consecration (is performed) towards the instrument of speech (the mouth).

1. Mudra of the elements of Earth (wisdom) and Air (method).

Note well:

1. The thumb is yellow (South), representing the Earth element (wisdom);
2. the first finger is the white (East), representing the Water element (abhiṣeka);
3. the middle finger is the red (West), representing the Fire element (yoga);
4. the ring finger is the black or blue (North), representing the Air element (method);
5. the little finger is the green (Centre), representing the Ether element.

सव्ये वामे हविस्तोयं प्रज्ञोपायः परस्परम्।

मध्यमातरजनीद्वाभ्यां यतः खड्गो भविष्यति॥ ६४ ॥

savye vāme havistoyaṃ prajñopāyaḥ parasparam |
madhyamātarjanīdvābhyāṃ yataḥ khaḍgo bhaviṣyati || 64 ||

64. On the left and the right, sacrificial water (or oblation) and wisdom-method mutually (interact); by means of the middle and index fingers,¹ from which a sword (of wisdom) will arise.

1. By means of the elements of Fire representing Yoga (middle finger) and Water representing Abhiṣeka (index finger).

अर्धचन्द्राकृतिर्मुद्रा दंष्ट्रा कर्त्ती कनिष्ठिका।

शून्यमक्षरमूर्ध्वाधः प्रज्ञोपायः परस्परम्॥ ६५ ॥

ardhacandrākṛtirmudrā daṃṣṭrā kartī kanīyāsī |
śūnyamakṣaramūrdhvādhaḥ prajñopāyaḥ parasparam || 65 ||

65. The gesture (mudrā) has the form of a crescent moon, (with the attributes of) a fang¹ and a small knife;² void (śūnyam) and the imperishable (akṣaram³) [one], above (ūrdhva)⁴ and below

(adhah)⁵ — (tied together by) wisdom and method⁶ (prajñopāyāḥ) interact mutually (parasparam).

1. Yamadaṇṣṭrā (यमदंष्ट्रा) “Yama's tooth,” from the jaws of death.

2. Kartrī (कर्त्री) a “sharp cutting knife.”

3. Akṣara (अक्षर) → a (अ) “(to) not” + kṣa (क्ष) “lose” + ra (र) “the milky juice or sap (of the tree).”

4. In the sky above.

5. And on the Earth below.

6. This mudrā is formed by the thumb (wisdom) joined with the ring finger (method), with the protruding fangs representing Water (first finger) and Fire (middle finger), and the small knife (little finger) representing Ether. “Wisdom” (prajñā) and “method” (upāya) signify feminine and masculine qualities, respectively, in Buddhist tantrism. The method is three-fold: breath-meditation, oblation, and sacrifice - Mrtyujit (मृत्युजित्).

दशमण्डलसंयोगे अङ्गुलीनां परस्परम्।

करतले पुटिते मूर्ध्नि एकशूकं सकर्तिकम्॥ ६६ ॥

daśamaṇḍalasamyoge aṅgulināṃ parasparam |
karatale puṭite mūrdhni ekaśūkaṃ sakartikam || 66 ||

66. In the connection of ten circles (the joining of fingers), the fingers are mutually intertwined. The palms are cupped together, and on the head, there is a single spike (of hair) with a small knife.

विषुवत्तन्मध्ये नाड्यां सृष्टिसंहारकारकम्।

स्कन्धधातुत्रिवज्राणामेकत्वं मध्यमागते॥ ६७ ॥

viṣuvattanmadhye nāḍyāṃ sṛṣṭisaṃhāraṇakāraṇam |
skandhadhātutrivajrāṇāmekatvaṃ madhyamāgatau || 67 ||

67. In the equatorial centre within the nāḍī (subtle channel),¹ the processes of creation and dissolution take place. The unity of the three vajras (adamantine essences),² the bodily supports,³ and the elemental substances⁴ occurs in the middle path.

1. Suṣumṇā.

2. Body, speech and mind.

3. The channels (nāḍī), the winds (vāyu), and essence (bindu).

4. Earth, Water, Fire, Air, Ether.

चन्द्रार्कनाडिकारुद्धे रुद्धा विण्मूत्रनाडिकाः।

राहुनाडीविनिरुद्धे स्याद्रुद्धाधः शुक्रमाहिनी॥ ६८ ॥

candrārkanāḍikāruddhe ruddhā viṇmūtranāḍikāḥ |
rāhunāḍīvi(ni)ruddhe syādruddhādhaḥ śukravāhinī || 68 ||

68. When the channels of the moon and sun (iḍā and piṅgalā) are obstructed, the channels of excretion (stool and urine) become blocked. When the channel of Rāhu (suṣumnā) is obstructed, the seminal pathway gets blocked.

मुक्ते मुक्ताः भवन्त्येताः सृष्टिसंहारकारिकाः।
संचार एष नाडीनां प्राणापानत्रिमार्गतः॥ ६९ ॥

mukte muktā bhavantyetāḥ sṛṣṭisaṃhārakārikāḥ |
saṃcāra eṣa nāḍīnāṃ prāṇāpānatrimārgataḥ || 69 ||

69. When liberation is achieved, these channels, which are responsible for creation and dissolution, are also liberated. The movement of these channels occurs through the three pathways of prāṇa,¹ apāna,² and samāna.^{3, 4}

1. The upward moving energy of the breath (caused by inhalation).
2. The downward moving energy of the breath (caused by exhalation).
3. The pauses of the breath held between exhalation and inhalation, and vice versa.
4. Samānā (समना) the “equal one,” also refers to the highest stage of the rise of Kuṇḍalinī (twelve finger-widths above the skull), which rains down nectar.

कुम्भक (kumbhaka) → कु (ku) “to sound, to make noise, to cry out (from the mouth)” + भ (mbha) “manifesting (firmly), fulfilling, completion (i.e., fully erect or upright) and stable (above the skull)” + क (ka) “light, splendour”.

वामायां दक्षिणायां वा प्रवहत्यधिकोनिलः।
एकरात्रं तथा पञ्च त्रिवर्षैर्मरणं ततः॥ ७० ॥

vāmāyāṃ dakṣiṇāyāṃ vā pravahatyadhiko 'nilaḥ |
ekarātram tathā pañca trivarsairmaraṇam tataḥ || 70 ||

70. If the vital air (prāṇa) flows excessively through the left (iḍā) or right (piṅgalā) channel, it results in imbalance. If this imbalance persists for one night, then five nights, and further continues for three years, it ultimately leads to death.

पञ्च दिक्तिथयो विंशति तत्त्वान्येकोत्तरं क्रमात्।
त्रयस्त्रिंशद्दिनारोहः अरिष्टं दक्षिणे रवौ॥ ७१ ॥

pañca diktithayo viṃśati tattvānyekottaram kramāt |
trayastrimśaddinārohaḥ ariṣṭam dakṣiṇe ravau || 71 ||

71. Five lunar days (pañca diktithayaḥ) (are) associated with (the five) directions; twenty principles (viṃśati tattvāni) are progressively¹ sequential in order (ekottaram kramāt). Thirty-three (trayastrimśad) solar days ascend (dinārohaḥ). A bad omen (ariṣṭam) is indicated when the sun (ravau) is in the south (dakṣiṇe).

1. One after the other.

त्रिद्व्येकसमकैरमासैः षट्त्रियुग्मेन्दुभिर्दिनैः।
तिथिदिक्पञ्चगुणद्व्येकैरायुर्गच्छति देहिनाम्॥ ७२ ॥

tridvyekasamakairmāsaiḥ ṣaṭtriyaugmendubhirdinaiḥ |
tithidikpañcagūṇadvyekairāyurgacchati dehinām || 72 ||

72. With months having groups of three, two, and one being equal (tridvyekasamakairmāsaiḥ), and with six, three, and pairs of lunar days (ṣaṭtriyaugmendubhirdinaiḥ), the lifespan (āyuh) of embodied beings (dehinām) proceeds (gacchati) based on the multiplicative factors of lunar days (tithis) and directions (dik), augmented by five, two, and one (pañcagūṇadvyekaiḥ).

मूलादेकोत्तरेण स्याद्वामे चन्द्रस्य रोहणम्।
दिनैर्मासैरदिनैर्मासैस्त्रिदिनानि द्विमासकौ॥ ७३ ॥

mūlādekottareṇa syādvāme candrasya rohaṇam |
dinairmāsairdinairmāsaistridināni dvimāsakau || 73 ||

73. Beginning from Mūla and progressively (mūlādekottareṇa), the moon's ascent (candrasya rohaṇam) occurs to the left (vāme). Through days and months (dinair māsaiḥ), and with three days (tridināni) corresponding to two months (dvimāsakau), it is calculated.

दिनेऽरिष्टं शुभे मासे वृद्धिहानिस्ततोस्तयोः।
मध्यमारोहणं मृत्युः शताब्दपरिपूर्णतः॥ ७४ ॥

dine 'riṣṭam śubhe māse vṛddhihānistatastayoh |
madhyamārohaṇam mṛtyoh śatābdaparipūrṇataḥ || 74 ||

74. A bad omen (ariṣṭam) occurs during the day (dine), while auspicious growth (vṛddhi) or decline (hāni) occurs in a favourable month (śubhe māse). From these (tatastayoh), the medium ascent (madhyamārohaṇam) signifies death (mṛtyuh) or the completion of a hundred years (śatābdaparipūrṇataḥ).

समविषमदिनैस्तस्य जन्मजातोऽथ मण्डलैः।
रोहणं सव्यवामे च पक्षद्वयविनाशनात्॥ ७५ ॥

samaviṣamadinaistasya janmajāto 'tha maṇḍalaiḥ |
rohaṇam savyavāme ca pakṣadvayavināśanāt || 75 ||

75. By even and odd days (samaviṣamadinaiḥ), the birth and beginning (janmajātaḥ) of his journey (tasya) are determined. Through the circles (maṇḍalaiḥ), ascent (rohaṇam) occurs to the right

(savya) and the left (vāme), along with the destruction of the two fortnights (pakṣadvayavināśanāt).

अन्यथा मरणं न स्यात् पक्षद्वयस्यसंस्थितेः।

सव्यावसव्यसंचारात् पञ्चमण्डलवाहतः॥ ७६ ॥

anyathā maraṇaṃ na syāt pakṣadvayasyasaṃsthiṭeḥ |
savyāvasavyasaṃcārāta pañcamaṇḍalavāhataḥ || 76 ||

76. Otherwise (anyathā), death (maraṇaṃ) does not occur (na syāt) due to the equilibrium (saṃsthiṭeḥ) of the two fortnights (pakṣadvayasya). Through movement (saṃcārāt) to the right (savya) and left (avasavya), driven by the fifth circle (pañcamaṇḍalavāhataḥ).

अरिष्टलक्षणं ज्ञात्वा प्राणं बिन्दौ निवेशयेत्।

अवधूतीपदमाश्रित्य भावयेत्परमाक्षरम्॥ ७७ ॥

ariṣṭalakṣaṇaṃ jñātvā prāṇaṃ bindau niveśayet |
avadhūtipadamāśrityabhāwayetparamākṣaram || 77 ||

77. Having understood the characteristics signs of death,¹ one should fix the prāṇa in the bindu. Resorting to the state of avadhūti,² one should meditate upon the supreme imperishable essence.³

1. Ariṣṭa (अरिष्ट) refers to the “portents of death.” See verses 1 to 67, chapter 11 (Portents of Death) of the Parama Saṃhitā
2. Avadhūti (अवधूती) refers to the “central channel,” which is one of the three nerves of the Vajra Deha (alanā, rasanā, and avadhūti). By the practise of repeatedly holding the breath deep in the abdomen for extended periods (the vase breath), directing the life-force energy into and up the central channel (avadhūti).
3. Fixing the eyes on the sparkling brilliant light (bindu) which appears.

वज्रोत्थानं सदा कुर्याच्छद्रार्कगतिभञ्जनात्।

अन्यथा नावधूत्यङ्गे विशति प्राणमारुतः॥ ७८ ॥

vajrotthānaṃ sadā kuryāccandrārkagatibhañjanāt |
anyathā nāvadhūtyaṅge viśati prāṇamārutaḥ || 78 ||

78. One should always constantly practise,¹ the thunderbolt-like arising² (which springs up the spine)³ in order to disrupt⁴ and stretch-out⁵ the sun⁶ (towards the) moon.⁷ Otherwise, without this practise, the life force (prāṇa) cannot penetrate (up the central axis of) the body (aṅga) properly.

1. Read the योगबीजं (yogabījaṃ) “Seed of Yoga” of Gorakṣanātha to understand the skilful practise of the Vajra.
2. Arising (up the suṣumnā) and standing up (firmly above the skull).
3. Like a flash of lightning (accompanied by a crash of thunder – i.e., meghanāda (मेघनाद), the tenth sound of nāda).
4. Disrupt, to break or burst asunder (the Sun from the bottom of the spine).
5. The ascendant (Sun), (becomes detached), and rises (up) in the (opposite) direction towards the skull (Moon).

6. Kuṇḍalī (कुण्डली) “the coiled one” is the Sun, and Kuṇḍalīni (कुण्डलिनि) the “one not coiled” (i.e., straight) is the Sun’s ray, which stretches out towards the Moon.
7. The Moon in the skull.

अपानोऽधश्च शङ्खिन्यां मरणं तदवेशतः।
अरिष्टवञ्चनं ह्येतदानन्दैर्योगिनां भवेत्॥ ७९ ॥

apāno 'dhaśca śaṅkhinyāṃ maraṇaṃ tadaveśataḥ |
ariṣṭavañcanaṃ hyetadānandairyogināṃ bhavet || 79 ||

79. The apāna¹ descends into the śaṅkhinī nāḍī; death² occurs due to its entry there. This is indeed the avoidance of misfortune (ariṣṭa) and, through bliss, becomes (an attainment) of yogis.

1. The downward-moving life-force energy of the breath.
2. Maraṇa (मरण) refers to the “fatal bite of a serpent.” See also chapter 3 (On the course of the Sun), of verse 33, of the Brhat Saṁhitā of Varāha-Mihira: “If, at rising, the sun should be crossed by the fall of an aerolite, or thunderbolt, or by lightning, the reigning prince will die and a foreign¹ prince will succeed.” - English translation by N. Chidambaram Iyer.

1. In this context, the English word ‘foreign,’ cognates with the Sanskrit stem द्वार (dvāra) “door, gate, passage, entrance, opening, aperture.” This describes the ‘foreign’ prince returning from the opening of the centre of the Kālacakra (wheel of time) in the vehicle of the light-body, returning back into the physical body.

शुक्रमागमनमानन्दमुष्णीषादूर्णापङ्कजे।
कण्ठे हृदि परमानन्दं विरमानन्दं ततः भवेत्॥ ८० ॥

śukrāgamanamānandamuṣṇīṣādūrṇāpaṅkaje |
kaṇṭhe hṛdi paramānandaṃ viramānandaṃ tato bhavet || 80 ||

80. The bliss arising from the flow of Śukra (seminal essence) merges with the lotus of the head, (which is also) adorned with the ūṛṇā¹. From there, it pervades the throat and the heart,² culminating in supreme bliss, ultimately giving rise to the bliss of cessation².

1. Ūṛṇa (ऊर्ण) the blood red “spot between the eye-brows.”
2. The udāna-wind, which rises up past the throat, and into the “heart of the cerebral centre.”
3. The four bodily blisses (ānanda, paramānanda, saḥajānanda, and viramānanda), the last of which, is the bliss of cessation (virāma), which arises with the cessation of the breaths, from the rupture of the secret (organ of generation), coming to rest, twelve finger-widths above the skull, and spurting out (abhiṣeka), anointing the yogin in the highest bliss.

विविधं रमणं नाभौ गुह्यपद्मे यदागतम्।
गुह्याद्वज्रमणिं यावत् सहजानन्दमच्युतम्॥ ८१ ॥

vividhaṃ ramaṇaṃ nābhau guhyapadme yadāgatam |
guhyādvajramaṇiṃ yāvat saḥajānandamacyutam || 81 ||

81. When various enjoyments converge in the navel's hidden lotus (guhyapadma), and rise from the secret (guhya) to the vajramaṇi¹ (adamantine jewel), they culminate in the innate and immutable bliss (sahajānanda) of the imperishable (acyuta).²

1. "Om vajramaṇi samaya vaṇ." - Ekāṇnavimśatimaḥ.

2. Acyuta (अच्युत) "firm, solid, fixed, permanent, imperishable."

अप्रतिष्ठितनिर्वाणं महारागोऽक्षरः प्रभुः।
विरागाद्यच्च्युतं सौख्यं तन्निर्वाणं प्रतिष्ठितम्॥ ८२ ॥

apraṭiṣṭhitanirvāṇaṃ mahārāgo 'kṣaraḥ prabhuḥ |
virāgādyaccyutaṃ saukhyaṃ tannirvāṇaṃ praṭiṣṭhitam || 82 ||

82. The unestablished nirvāṇa is the great passion, the imperishable Lord. The bliss that arises from detachment is nirvāṇa firmly established.

शुक्रेन्दूदय उष्णीषे पूर्णा गुह्ये सरोरुहे।
कला षोडशमा या सा मणिपद्मे वज्रमूर्धगा॥ ८३ ॥

śukrendūdaya uṣṇīṣe pūrṇā guhye saroruhe |
kalā ṣoḍaśamā yā sā maṇipadme vajramūrdhagā || 83 ||

83. The rising of the seminal essence (śukra) and the moon culminates at the crown (uṣṇīṣa), fully (arisen) in the secret lotus (guhya). That sixteenth phase, subtle and complete, resides in the jewel-lotus at the pinnacle of the Vajra.

तदूर्ध्वं च्युतिकालः स्यात् कृष्णप्रतिपदागमे।
रविस्तूर्णापदं यात्यामावस्यां विरागतः॥ ८४ ॥

tadūrdhvaṃ cyutikālaḥ syāt kṛṣṇapratipadāgame |
ravistūrṇāpadaṃ yāti amāvasyāṃ virāgataḥ || 84 ||

84. Thereafter comes the time of decline, at the onset of the dark fortnight. The Sun, losing its radiance, quickly retreats and vanishes on the new moon night.

कला षोडशमा तस्य उष्णीषकमले गता।
नष्टचन्द्र इहाख्यातो विरक्ती रागसौख्यतः॥ ८५ ॥

kalā ṣoḍaśamā tasya uṣṇīṣakamale gatā |
naṣṭacandra ihākhyāto viraktī rāgasaukhyataḥ || 85 ||

85. The sixteenth phase (kalā ṣoḍaśamā) goes to the crown lotus (uṣṇīṣa-kamale). Here, the waning of the moon (naṣṭacandra) signifies detachment (virakti) from the bliss of passion (rāgasaukhyataḥ).

अधश्चन्द्रामृतं याति मरणे सर्वदेहिनाम्।
ऊर्ध्वे सूर्यरजो राहुविज्ञानं भावलक्षणे॥ ८६ ॥

adhaścandrāmṛtaṃ yāti maraṇe sarvadehinām |
ūrdhve sūryarajo rāhuvijñānaṃ bhāvalakṣaṇe || 86 ||

86. At death, the nectar of the moon (candrāmṛta) descends for all embodied beings (sarvadehinām). Above, the essence of the sun (sūryarajas) transforms into Rāhu's knowledge (rāhuvijñāna) in the realm of existence (bhāvalakṣaṇe).

अतश्चन्द्रामृतस्योर्ध्वे कर्तव्यं गमनं नृप।
अधोऽर्करजसो राहुविज्ञानस्याक्षरे सुखे॥ ८७ ॥

ataścandrāmṛtasyordhve kartavyaṃ gamanaṃ nṛpa |
adho 'rkarajaso rāhuvijñānasyākṣare sukhe || 87 ||

87. Therefore, O King, the ascent of the moon's nectar (candrāmṛta) upward must be sought. Below, the solar essence merges with Rāhu's wisdom in the imperishable bliss (akṣarasukha).

ऊर्णाब्जे सर्वबुद्धानां चन्द्रामृतस्य पूर्णिमा।
अमार्करजसो गुह्ये कलोष्णीषे मणौ तयोः॥ ८८ ॥

ūrṇābje sarvabuddhānāṃ candrāmṛtasya pūrṇimā |
amārkarajaso guhye kaloṣṇīṣe maṇau tayoh || 88 ||

88. In the tuft-lotus of all Buddhas, the full moon of lunar nectar shines. The solar essence, untouched by death, resides in the genital organs (guhya) and the cranial protuberance (uṣṇīṣa), of the two jewels of subtle energy.

इति वज्रपदं शास्तृविपरीतं सर्वदेहिनाम्।
अप्रतिष्ठितनिर्वाणाद्विपरीतं यान्ति धातवः॥ ८९ ॥

iti vajrapadaṃ śāsturviparītaṃ sarvadehinām |
apratīṣṭhitanirvāṇādviparītaṃ yānti dhātavaḥ || 89 ||

89. Thus, the Vajra state of the Teacher (vajrapadaṃ śāstuḥ) is the reverse for all embodied beings. The elements (dhātavaḥ) flow in reverse from unestablished Nirvāṇa (apratīṣṭhitanirvāṇa).

मणौ चितं च गुह्ये वाक्कायो नाभौ महासुखात् ।
धर्मसम्भोगनिर्माणाः शुद्धकायात् स्फुरन्त्यमी ॥ ९० ॥

maṇau cittaṃcaguhye vākkāyo nābhau mahāsukhāt |
dharmaśambhoganirmāṇāḥ śuddhakāyāt spharantyaṃ || 90 ||

90. In the jewel (maṇau), the mind (citta) rests; in the secret space (guhye), speech (vāk); and in the navel (nābhau), the body (kāya). From great bliss (mahāsukha), the pure manifestations (śuddhakāyāḥ) of Dharma, Sambhoga, and Nirmāṇa arise and radiate.

अधोपायस्य राजेन्द्र प्रज्ञाया ऊर्ध्वतो भवेत् ।
ललाटे कायवज्रमस्या ग्रीवहृन्नाभिपङ्कजे ॥ ९१ ॥

adhopāyasya rājendra prajñāyā ūrdhvato bhavet |
lalāṭe kāyavajramasyā grīvahṛnnābhipaṅkaje || 91 ||

91. O King, below is the method (adhopāya), and above is wisdom (prajñā). In the forehead (lalāṭe), the body vajra (kāya-vajra) rests, ascending through the throat, heart, and navel lotuses (grīvā-hṛd-nābhi-paṅkaje).

वाक्चित्तज्ञानवज्राणि निर्माणाद्यात् स्फुरन्त्यमी ।
स्फुरणं स्कन्धधातूनां निरावरणतः सुखात् ॥ ९२ ॥

vākcittajñānavajrāṇi nirmāṇādyāt spharantyaṃ |
spharaṇaṃ skandhadhātūnāṃ nirāvaraṇataḥ sukhāt || 92 ||

92. The speech (vāk), mind (citta), and knowledge vajras (jñānavajrāṇi) radiate, arising from pure manifestations (nirmāṇādyāt). This radiance (spharaṇa) arises due to the unobstructed happiness (nirāvaraṇataḥ sukhāt) of the skandhas and elements (skandhadhātūnāṃ).

कर्ममुद्रासमापत्त्या ज्ञानमुद्रावलम्बनैः ।
महामुद्रैकयोगेन वृद्धिं याति तदक्षरम् ॥ ९३ ॥

karmamudrāsamāpattya jñānamudrāvalambanaiḥ |
mahāmudraikayogena vṛddhiṃ yāti tadakṣaram || 93 ||

93. Through the union with karmamudrā and reliance on jñānamudrā, by the singular yoga of mahāmudrā, that imperishable (akṣara) essence grows (vṛddhiṃ yāti).

वृद्धस्य न च स्यात् वृद्धिः क्षीणस्य क्षीणता न च ।
अस्तंगतस्य नास्तमनमुदितस्योदयं न हि ॥ ९४ ॥

vṛddhasya na ca syāt vṛddhiḥ kṣīṇasya kṣīṇatā na ca |
astaṃgatasya nāstamanamuditasyodayaṃ na hi || 94 ||

94. Growth (vṛddhiḥ) does not occur for what is already grown, nor decline (kṣīṇatā) for what is already diminished. There is no setting (astaṃgamanam) for what has set, nor arising (udayaṃ) for what has arisen.

न प्रकाशः प्रकाशस्य पिहितं पिहितस्य न ।
जातस्यैव न जन्म स्यान् मृतस्य मरणं न च ॥ ९५ ॥

na prakāśaḥ prakāśasya pihitaṃ pihitasya na |
jātasyaiva na janma syān mṛtasya maraṇaṃ na ca || 95 ||

95. Light (prakāśa) cannot be obscured (pihitam), nor can obscurity (pihitam) be illuminated. There is no birth (janma) for what is already born, nor death (maraṇam) for what is already dead.

मुक्तस्य न च मुक्तिः स्यादस्थितस्य च चास्थितिः ।
अभावो न ह्यभावस्य भावो भावस्य नैव च ॥ ९६ ॥

muktasya na ca muktiḥ syādashthitasya ca cāsthiṭiḥ |
abhāvo na hyabhāvasya bhāvo bhāvasya naiva ca || 96 ||

96. Liberation (muktiḥ) does not exist for the liberated, nor is there restlessness (asthiṭiḥ) for the stable. Non-existence (abhāva) does not transform into existence (bhāva), nor does existence arise from non-existence.

क्षरस्यापि क्षरो न स्यादक्षरस्य न चाक्षरः ।
स्वभावाभावधर्माणां मायोत्पादः क्षयस्तथा ॥ ९७ ॥

kṣarasyāpi kṣaro na syādakṣarasya na cākṣaraḥ |
svabhāvābhāvadharmāṇāṃ māyotpādaḥ kṣayaṣtathā || 97 ||

97. The perishable (kṣara) does not remain perishable, nor does the imperishable (akṣara) become imperishable. The nature of all phenomena (svabhāva)—whether of being or non-being—is like an illusion (māyā), arising and passing away.

न क्षयं यान्ति भूतानि न जायन्ते स्वभावतः ।
निःस्वभावमिदं विश्वं भावाभावैकलक्षणम् ॥ ९८ ॥

na kṣayaṃ yānti bhūtāni na jāyante svabhāvataḥ |
niḥsvabhāvamidaṃ viśvaṃ bhāvābhāvaikalakṣaṇam || 98 ||

98. Beings do not truly perish (kṣayaṃ), nor are they truly born (jāyante) by their inherent nature (svabhāvataḥ). This universe (viśvaṃ) is devoid of inherent nature (niḥsvabhāvam), marked by the single characteristic of being and non-being.

स्वप्रज्ञालिङ्गितं चित्तं पद्मे वज्रमणौ गतम् ।
तत्र चन्द्रगतस्पन्दो निःस्पन्दाक्षरभावना ॥ ९९ ॥

svaprajñāliṅgitaṃ cittaṃ padme vajramaṇau gataṃ |
tatra candragataspando niḥspandākṣarabhāvanā || 99 ||

99. The mind (citta), embraced by self-awareness (svaprajñā), enters the lotus (padme) and the vajra-jewel (vajramaṇau). There, within the moon (candra), vibration (spanda) gives rise to the realisation of the motionless imperishable essence (niḥspandākṣarabhāvanā).

कायवाक्चित्तनाडीषु कायवाक्चित्तभावना ।
समाहारस्त्रिवज्राणां शङ्खिन्यां ज्ञानभावना ॥ १०० ॥

kāyavākścittanāḍīṣu kāyavākścittabhāvanā |
samāhārastrivajrāṇāṃ śaṅkhinyāṃ jñānabhāvanā || 100 ||

100. In the channels (nāḍī) of body, speech, and mind (kāyavākścitta), the contemplation (bhāvanā) of body, speech, and mind arises. Through the integration (samāhāra) of the three vajras (trivajrāṇāṃ), wisdom-realisation (jñānabhāvanā) is attained in the Śaṅkhinī channel.

प्रज्ञारागद्रुतानां च बिन्दूनां शिरसः क्रमात् ।
पूर्णापदं प्रविष्टानां बन्धनं परमार्थतः ॥ १०१ ॥

prajñārāgadrutānāṃ ca bindūnāṃ śirasasḥ kramāt |
pūrṇāpadaṃ praviṣṭānāṃ bandhanaṃ paramārthataḥ || 101 ||

101. The drops (bindūnāṃ), melted by the union of wisdom (prajñā) and passion (rāga), sequentially move from the head (śirasasḥ) to enter the state of fullness (pūrṇāpadaṃ). Ultimately, the binding (bandhanaṃ) reveals the supreme reality (paramārthataḥ).

यथोदितः क्रमाच्चन्द्रः कलाभिर्याति पूर्णताम् ।
वासनाहरणं पूर्णानचन्द्रच्छेदो न पूरणम् ॥ १०२ ॥

yathoditaḥ kramāccandraḥ kalābhiryāti pūrṇatām |
vāsanāharaṇaṃ pūrṇānacandracchedo na pūraṇam || 102 ||

102. Just as the moon (candraḥ), progressing by phases (kalābhiḥ), attains fullness (pūrṇatām), so too does the removal of mental impressions (vāsanāharaṇaṃ) lead to completion (pūraṇam), without any destruction (na chedaḥ) of the full moon (pūrṇācandra).

तथोदितं क्रमाज्ज्ञानं भूमिभिर्याति पूर्णताम् ।
क्लेशाद्याहरणं पूर्णानज्ञानच्छेदो न पूरणम् ॥ १०३ ॥

tathoditaṃ kramājjñānaṃ bhūmibhiryāti pūrṇatām |
kleśādyāharaṇaṃ pūrṇānājñānacchedo na pūraṇam || 103 ||

103. Thus, as knowledge (jñāna) arises, it attains fullness (pūrṇatām) by the sequential order (kramāt) of the elements (bhūmibhiryāti). The removal (āharaṇa) of obstacles, such as afflictions (kleśa), leads to complete knowledge, and there is no severance (ajñānacchedo) of that fullness.

यथा मध्यशशाङ्केन पूर्णायां न स्थिरः शशी ।
संसारवासनाङ्केन तथा चित्तं सुखे ऽक्षरे ॥ १०४ ॥

yathā madhyaśaśāṅkena pūrṇāyāṃ na sthiraḥ śaśī |
saṃsāravāsanāṅkena tathā cittaṃ sukhe 'kṣare || 104 ||

104. Just as the moon (śaśī), in its full phase, is not fixed in the middle of its cycle (madhyaśaśāṅkena), similarly, the mind (citta) is not stable in the imperishable (akṣara) state, due to the influence of worldly impressions (saṃsāravāsanā).

उत्पत्तिः प्रलयः पक्षःशुक्लःकृष्णः प्रतिष्ठितः ।
तयोर्मध्ये तु या पूर्णा सा पूर्णा न प्रतिष्ठिता ॥ १०५ ॥

utpattiḥ pralayaḥ pakṣaḥśuklaḥkṛṣṇaḥ pratiṣṭhitaḥ |
tayormadhye tu yā pūrṇā sā pūrṇā na pratiṣṭhitā || 105 ||

105. Birth (utpattiḥ), dissolution (pralayaḥ), the waxing and waning of the moon (pakṣaḥ), both the white (śuklaḥ) and black (kṛṣṇaḥ) phases are established (pratiṣṭhitaḥ). However, between them, the fullness (pūrṇā) does not rest (na pratiṣṭhita) at the midpoint.

एकक्षणाभिसम्बुद्धं पूर्णायां निश्चलं भवेत् ।
यदा वज्रमणौ चित्तं तत् सर्वक्षणपूरकम् ॥ १०६ ॥

ekakṣaṇābhisambuddhaṃ pūrṇāyāṃ niścalaṃ bhavet |
yadā vajraṃṇau citaṃ tat sarvakṣaṇapūrakam || 106 ||

106. The fully enlightened mind (jñāna) is unmoving (niścalaṃ) in the complete state (pūrṇāyāṃ). When the mind enters the vajra-mind (vajraṃṇau), it becomes all-encompassing (sarvakṣaṇapūrakam), filling every moment.

न स्थितिः शुक्लपक्षे ऽस्य गमनं नासिते क्वचित् ।

पक्षद्वयस्य मध्यस्थं पूर्णायां गतमद्वयम् ॥ १०७ ॥

na sthitiḥ śuklapakṣe 'sya gamanaṁ nāsite kvacit |
pakṣadvayasya madhyasthaṁ pūrṇāyāṁ gatamadvayam || 107 ||

107. There is no state of fixation (sthiṭiḥ) during the waxing phase (śuklapakṣe) nor any absence (nāsite kvacit). In the middle of the two lunar phases (pakṣadvayasya), the mind reaches the non-dual state (advayam), entering fullness (pūrṇāyāṁ).

उष्णीषादुदयं तस्य पूर्णा वज्रमणौ भवेत् ।
सविरागात् कलाहानिर्वज्राद्धानेः प्रपूर्णता ॥ १०८ ॥

uṣṇīṣādudayaṁ tasya pūrṇā vajramaṇau bhavet |
savirāgāt kalāhānirvajrāddhāneḥ prapūrṇatā || 108 ||

108. The ascent (udayaṁ) from the top of the head (uṣṇīṣa) leads to the fullness of the vajra-mind (vajramaṇau), which, when devoid of attachment (savirāgāt), leads to the complete manifestation of the mind (kalāhānirvajrāddhāneḥ).

उष्णीसे ह्युदयो भूयः पूर्णा वज्रमणौ पुनः ।
सविरागात् कलाहानिर्ज्ञानहानिर्न देहिनाम् ॥ १०९ ॥

uṣṇīse hyudayo bhūyaḥ pūrṇā vajramaṇau punaḥ |
savirāgāt kalāhānirjñānahānirna dehinām || 109 ||

109. The ascent (udayaḥ) from the head (uṣṇīṣe) continues, and again reaches fullness (pūrṇā) in the vajra-mind, where there is no attachment (savirāgāt), leading to the removal of ignorance (jñānahānirna dehinām).

महासुखस्वभावो ऽस्य पूर्णाशब्देन गीयते ।
अन्यभावान्तरं सर्वं सृष्टिसंहारहेतुकम् ॥ ११० ॥

mahāsukhasvabhāvo 'sya pūrṇāśabdena gīyate |
anyabhāvāntaraṁ sarvaṁ sṛṣṭisaṁhārahetukam || 110 ||

110. The intrinsic nature (svabhāvo) of supreme happiness (mahāsukha) is called fullness (pūrṇā) by this very term. All other states of being, arising and dissolving, are mere causal mechanisms for creation (sṛṣṭisaṁhārahetukam).

भवाद्गच्छति निर्वाणं तस्मादेति पुनर्भवम् ।
स्वपक्षाभ्यां यथा चन्द्रो ऽयनाभ्यां भास्करो यथा ॥ १११ ॥

bhavādgacchati nirvāṇaṃ tasmādeti punarbhavam |
svapakṣābhyāṃ yathāṃ candro 'yanābhyāṃ bhāskaro yathā || 111 ||

111. From existence (bhava), liberation (nirvāṇa) is reached, and thus, rebirth (punarbhavam) is avoided. Just as the moon (candraḥ) progresses through its phases, the sun (bhāskaraḥ) moves through the duality of day and night (pakṣābhyāṃ).

पूर्णायां निश्चलस्यास्य भूमिभिः परिपूर्णता ।
द्वययुतद्व्यष्टशतैः श्वासैरक्षरक्षणभक्षितैः ॥ ११२ ॥

pūrṇāyāṃ niścalasyāsyā bhūmibhiḥ paripūrṇatā |
dvyayutadvyaṣṭaśataiḥ śvāsairakṣarakṣaṇabhakṣitaiḥ || 112 ||

112. In the stable, unmoving state (niścalasyāsyā), fullness (paripūrṇatā) is attained by the elements (bhūmibhiḥ). The imperishable moments (akṣarakṣaṇabhakṣitaiḥ) are consumed in the inhalation (śvāsairakṣara), attaining perfect harmony (dvyayutadvyaṣṭaśataiḥ).

पक्षद्वयं व्यतिक्रम्य भूमिभिः परिपूरितम् ।
द्वादशाकारसत्यार्थं षोडशाकारमक्षरम् ॥ ११३ ॥

pakṣadvayaṃ vyatikramya bhūmibhiḥ paripūritam |
dvādaśākārasatyārthaṃ ṣoḍaśākāramakṣaram || 113 ||

113. Overcoming the dual phases (pakṣadvayaṃ vyatikramya), the elements (bhūmibhiḥ) reach completion (paripūritam) with the twelve forms (dvādaśākārasatyārthaṃ), which correspond to the eternal truth (ṣoḍaśākāramakṣaram).

भूमिभिर्द्वादशाकारं पूरितं परमाद्वयम् ।
कलाभिः पूरितं चित्तं षोडशाकारमक्षरम् ॥ ११४ ॥

bhūmibhirdvādaśākāraṃ pūritam paramādvayam |
kalābhiḥ pūritam cittaṃ ṣoḍaśākāramakṣaram || 114 ||

114. The twelve-fold form (dvādaśākāra) is filled with the supreme unity (paramādvayam), and the mind (citta) is filled with the sixteen-fold form (ṣoḍaśākāramakṣaram), both representing the eternal, imperishable essence (akṣaram).

एकार्थमद्वयं धर्मं परमार्थमविनश्वरम् ।
पूर्णावस्थां गतं चित्तं आसमन्तात् प्रपूरितम् ॥ ११५ ॥

ekārthamadvayaṃ dharmam paramārthamavinaśvaram |
pūrṇāvasthāṃ gataṃ cittaṃ āsamantāt prapūritam || 115 ||

115. The single essence, the non-dual dharma, the supreme and imperishable truth,
The mind, having attained the complete state, is filled in all directions.

विरागादिमहारागं वज्रानङ्गं महाक्षरम् ।

परिपूर्णमसंक्लिष्टं पक्षद्वयस्यवासनैः ॥ ११६ ॥

virāgādimahārāgaṃ vajrāṅgaṃ mahākṣaram |
paripūrṇamasankliṣṭaṃ pakṣadvayasavyāsanaīḥ || 116 ||

116. The supreme imperishable, which transcends both detachment and intense passion, is
indestructible and complete, unstained by the tendencies of the dual sides (of existence).

यथा नद्युदकं विष्टं समुद्रे तत्पयःसमम् ।

तथा भावसमूहो ऽयमक्षरे तत्समो ऽक्षरः ॥ ११७ ॥

yathā nadyudakaṃ viṣṭaṃ samudre tatpayasasamam |
tathā bhāvasamūho 'yamakṣare tatsamo 'kṣaraḥ || 117 ||

117. Just as the river's water, when merged into the ocean, becomes one with it, so too this
collection of states, when merged into the imperishable, becomes identical to the imperishable.

यथा धातुसमूहो ऽयं रसत्वं याति भक्षितः ।

बीजैर्बीजस्व भावं च फलकाले मानवर्जितम् ॥ ११८ ॥

yathā dhātusamūho 'yaṃ rasatvaṃ yāti bhakṣitaḥ |
bījairbījasva bhāvaṃ ca phalakāle mānavarjitaṃ || 118 ||

118. Just as a collection of elements, when consumed (by fire), transforms into essence,
And seeds bring forth their own nature at the time of fruition, free from human interference.

एवं भावसमूहो ऽपि परमाक्षरभक्षितः ।

परमाक्षरतां याति सर्वाकारस्वरूपधृक् ॥ ११९ ॥

evaṃ bhāvasamūho 'pi paramākṣarabhakṣitaḥ |
paramākṣaratāṃ yāti sarvākārasvarūpadhṛk || 119 ||

119. Thus, even the collection of states, when consumed by the supreme imperishable, attains the
nature of the supreme imperishable, assuming the essence of all forms.

न दंशे वेदनां वेत्ति नान्यत्र चापि दष्टकः ।

न विषयानिन्द्रियद्वारैः पूर्णावस्थां विषे गते ॥ १२० ॥

na daṃśe vedanāṃ vetti nānyatra cāpi daṣṭakaḥ |
na viṣayānindriyadvāraiḥ pūrṇāvasthāṃ viṣe gate || 120 ||

120. The one who is bitten (by a serpent) feels no sensation at the site of the bite nor elsewhere, just as the mind feels no sensory objects through the sense gates when the venom has spread completely.

एवं न च मणौ योगी नान्यत्र वेत्ति सत्सुखम् ।
न विषयानिन्द्रियद्वारैश्चित्ते पूर्णकलां गते ॥ १२१ ॥

evaṃ na ca maṇau yogī nānyatra vetti satsukham |
na viṣayānindriyadvāraiścitte pūrṇakalāṃ gate || 121 ||

121. Thus, the yogi does not perceive true bliss in the jewel (of self) or elsewhere when the mind, filled with wholeness, is untouched by sensory objects through the sense gates.

यथा लोहैकदेशे ऽपि संस्थितो हि महारसः ।
लोहं तीव्राग्निसंतप्तं वेधयेदासमन्ततः ॥ १२२ ॥

yathā lohaikadeśe 'pi saṃsthito hi mahārasaḥ |
lohaṃ tīvrāgnisaṃtaptaṃ vedhayedāsamantataḥ || 122 ||

122. Just as the supreme essence, present even in a single part of iron, penetrates the entire iron thoroughly when it is intensely heated by fire.

तेथैवैकप्रदेशे ऽपि संस्थितं सुखमक्षरम् ।
चित्तं कामाग्निसंतप्तं वेधयेदासमन्ततः ॥ १२३ ॥

tethaivaikapradeśe 'pi saṃsthitaṃ sukhamakṣaram |
cittaṃ kāmāgnisaṃtaptaṃ vedhayedāsamantataḥ || 123 ||

123. In the same way, even in one single point, the eternal bliss exists immovably. The mind, scorched by the fire of desire, is pierced thoroughly in all directions.

यथा च विद्धलोहानां नैव मलो भवेत् क्वचित् ।
तथा च विद्धचित्तानां न वासना भवेत् क्वचित् ॥ १२४ ॥

yathā ca viddhalohānāṃ naiva malo bhavet kvacit |
tathā ca viddhacittānāṃ na vāsanā bhavet kvacit || 124 ||

124. Just as pierced metals are never tarnished, so also the minds that are pierced (by knowledge) are never affected by tendencies or impressions.

हेमत्वं हि गतं लोहमग्निना निर्मलं भवेत् ।
भूयो भूयस्तथा चित्तं निर्मलं रागवह्निना ॥ १२५ ॥

hematvaṃ hi gataṃ lohamagninā nirmalaṃ bhavet |
bhūyo bhūyastathā cittaṃ nirmalaṃ rāgavahninā || 125 ||

125. Just as gold becomes pure upon being subjected to fire, so too does the mind become purified, repeatedly, through the fire of dispassion.

यथा महामणिस्पर्शाद्याति शीला प्रदीप्तताम् ।
तथाक्षरसुखस्पर्शात् सुखतां चित्तमेति वै ॥ १२६ ॥

yathā mahāmaṇisparśādyāti śīlā pradīptatām |
tathākṣarasukhasparśāt sukhatāṃ cittameti vai || 126 ||

126. Just as a great jewel, by mere touch, enhances its lustre, so too, by contact with the bliss of the eternal, the mind attains a state of supreme joy.

किमत्र बहुनोक्तेन लोकसंवृतिसत्यतः ।
अवितर्क्यो रससद्भावो लोहस्यावेधनं प्रति ॥ १२७ ॥

kimatra bahunoktena lokasaṃvṛtisatyataḥ |
avitarkyo rasasadbhāvo lohasyāvedhanaṃ prati || 127 ||

127. What is the need for elaborate words? According to worldly conventional truth, the existence of essence cannot be doubted in relation to the melting of metal.

वितर्क्यो ज्ञानसद्भावः किं पुनः परमार्थतः ।
मलागन्तुकलिप्तस्य चित्तस्यावेधनं प्रति ॥ १२८ ॥

vitarkyo jñānasadbhāvaḥ kiṃ punaḥ paramārthataḥ |
malāgantukalīptasya cittasyāvedhanaṃ prati || 128 ||

128. The existence of knowledge is indeed debatable, but how much more so when considered in the ultimate sense, concerning the purification of a mind stained by external impurities.

नागन्तुको मलश्चित्ते न चित्ताच्चिरकालिकः ।
न चित्तेन विना जातो न चित्ते संस्थितो ऽव्ययः ॥ १२९ ॥

nāgantuko malaścitte na cittāccirakālikah |
na cittena vinā jāto na citte saṁsthito 'vyayaḥ || 129 ||

129. Impurity in the mind is neither external nor permanent. It is not born without the mind, nor does it reside in the mind eternally.

यद्यागन्तुक एव स्यात् चित्तं प्रागमलं तदा ।
चिरकाली यदा चित्तात् तस्यैव सम्भवः कुतः ॥ १३० ॥

yadyāgantuka eva syāt cittam prāgamalam tadā |
cirakālī yadā cittāt tasyaiva sambhavaḥ kutaḥ || 130 ||

130 If the mind were inherently (looking towards the) external, how could its impurity exist beforehand? And if it were long-lasting, how could it arise from the mind itself?

यदि चित्तं विना जातस्तदा खकुसुमं यथा ।
यदि स्थितः सदा चित्ते न नश्येत् सर्वतस्तदा ॥ १३१ ॥

yadi cittam vinā jātastadā khakusumaṁ yathā |
yadi sthitaḥ sadā citte na naśyet sarvatastadā || 131 ||

131. If it were born without the mind, it would be like a sky-flower. If it always resided in the mind, it would never cease to exist anywhere.

ताम्रस्य कालिमा यद्वद्रसयोगेन नश्यति ।
न तस्य सत्त्वता नश्येन्निरमलत्वेन या स्थिता ॥ १३२ ॥

tāmrasya kālimā yadvadrasayogena naśyati |
na tasya sattvatā naśyennirmalatvena yā sthitā || 132 ||

132. Just as the tarnish on copper vanishes with the application of chemicals,¹ its essence does not disappear but remains in its pure state.

1. Polished.

तद्वच्चित्तमलः शून्यतायोगेन प्रणश्यति ।
न तस्य ज्ञानता नश्येन्निरमलत्वेन या स्थिता ॥ १३३ ॥

tadvaccittamalaḥ śūnyatāyogena praṇaśyati |
na tasya jñānatā naśyennirmalatvena yā sthitā || 133 ||

133. Similarly, the impurity of the mind vanishes through the application of emptiness, but its essence of knowledge does not perish, remaining in its pure state.

रसविद्धो यथा लोहो न पुनर्लोहतां व्रजेत् ।

सुखविद्धं तथा चित्तं न पुनर्दुःखतां व्रजेत् ॥ १३४ ॥

rasaviddho yathā loha na punarlohatām vrajet |
sukhaviddham tathā cittaṃ na punarduḥkhatām vrajet || 134 ||

134. Just as metal infused with essence no longer returns to its raw metallic state, so too the mind, infused with happiness, does not return to a state of suffering.

न विरागात् परं पापं न पुण्यं सुखतः परम् ।
अतो ऽक्षरसुखे चित्तं वेशनीयं सदा नृप ॥ १३५ ॥

na virāgāt paraṃ pāpaṃ na puṇyaṃ sukhaṭaḥ param |
ato 'kṣarasukhe cittaṃ veśanīyaṃ sadā nṛpa || 135 ||

135. There is no sin greater than attachment, nor virtue higher than joy.
Hence, O King, the mind should always be immersed in the bliss of the eternal.

वक्तुं न शक्यते सौख्यं कुमार्या सुरतं विना ।
यौवने सुरतं प्राप्य स्वतो वेत्ति महासुखम् ॥ १३६ ॥

vaktuṃ na śakyate saukhyaṃ kumāryā surataṃ vinā |
yauvane surataṃ prāpya svato vetti mahāsukham || 136 ||

136. The joy cannot be described without the union of a maiden's love-play.
In youth, experiencing union, one realises supreme happiness on their own.

एवं न शक्यते वक्तुं समाधिरहितैः सुखम् ।
समाधावक्षरं प्राप्य स्वतो विन्दन्ति योगिनः ॥ १३७ ॥

evaṃ na śakyate vaktuṃ samādhirahitaiḥ sukham |
samādhāvākṣaraṃ prāpya svato vindanti yoginaḥ || 137 ||

137. Thus, in this way, happiness cannot be expressed by those lacking samādhi.
By attaining the imperishable in samādhi, yogis discover and realise it themselves.

अक्षरजसुखज्ञाने सर्वज्ञैरपि शङ्क्यते ।
तथा क्वचिन्न कर्तव्यो विरागो मनसो ऽसुखात् ॥ १३८ ॥

akṣarajasukhajñāne sarvajñairapi śaṅkyate |
tathā kvacinna kartavyo virāgo manaso 'sukhāt || 138 ||

138. Even the omniscient doubt the knowledge of bliss born of the eternal.

Thus, detachment of the mind should never arise from unhappiness.

च्युतेविरागसंभूतिर्विरागाददुःखसंभवः ।

दुःखाद्धातुक्षयः पुंसां क्षयान् मृत्युरिति स्मृतः ॥ १३९ ॥

cyutervirāgasambhūtirvirāgādduḥkhasambhavaḥ |
duḥkhāddhātukṣayaḥ puṃsāṃ kṣayān mṛtyuriti smṛtaḥ || 139 ||

139. From loss arises detachment, from detachment comes suffering.
From suffering, there is depletion of bodily elements, leading to death, as is declared.

मृत्योः पुनर्भवस्तेषां भवान् मृत्युश्च्युतिः पुनः ।

एवं विरागसंभूतेः सत्त्वानां नान्यथा भवः ॥ १४० ॥

mṛtyoḥ punarbhavasteṣāṃ bhavān mṛtyuśchyutiḥ punaḥ |
evaṃ virāgasambhūteḥ sattvānāṃ nānyathā bhavaḥ || 140 ||

140. For them, rebirth follows death, and death follows rebirth again.
Thus, for beings arising from detachment, there is no other way of existence.

तस्मात् सर्वप्रयत्नेन च्युतिरागं विवर्जयेत् ।

येनाक्षरसुखं याति योगी संसारबन्धनात् ॥ १४१ ॥

tasmāt sarvaprayatnena cyutirāgaṃ vivarjayet |
yenākṣarasukhaṃ yāti yogī saṃsārabandhanāt || 141 ||

141. Therefore, one should renounce attachment to this fallen state with all efforts,
Through which the yogi attains eternal bliss and is freed from worldly bonds.

कामुको ऽपि विरागान्न कामशास्त्रं समीहते ।

मयोक्ते किं पुनस्तन्त्रे योगी दुःखं समीहते ॥ १४२ ॥

kāmuko 'pi virāgānna kāmāśāstraṃ samīhate |
mayokte kiṃ punastantre yogī duḥkhaṃ samīhate || 142 ||

142. Even a lustful person, due to detachment, does not desire the knowledge of love.
How then would a yogi, as instructed by me, desire suffering in the sacred texts?

शुक्राक्षरस्वभावेन साधयेत् परमाक्षरम् ।

आधारे च्युतिमापन्ने आधेयस्य विरागता ॥ १४३ ॥

śukrākṣarasvabhāvena sādhayet paramākṣaram |

ādhāre cyutimāpanne ādheyasya virāgatā || 143 ||

143. By the imperishable nature of the vital essence (śukra), one should attain the supreme eternal. When the foundation (of the base) is lost, detachment arises in what is dependent upon it.

आधाराधेयसंबन्धो यावन्नाक्षरतां व्रजेत् ।
चित्तमक्षरताप्राप्तं नाधाराधेयलक्षणम् ॥ १४४ ॥

ādhārādheyasaṁbandho yāvannākṣaratām vrajet |
cittamakṣaratāprāptaṁ nādhārādheyalakṣaṇam || 144 ||

144. The relationship of support and supported endures until transcendence into the imperishable is achieved. A mind that has attained the imperishable no longer possesses the characteristic of being either the support or the supported.

अक्षरोद्भवकायस्य ऊर्णाचक्रगतस्य तु ।
आलिकालिसमायोगो हूंकारो नेष्यते नृप ॥ १४५ ॥

akṣarodbhavakāyasya ūrṇācakraगतasya tu |
ālikālisamāyogo hūṁkāro neṣyate nṛpa || 145 ||

145. O King, the utterance of "Hūṁ" (हूं)¹ is not prescribed for one whose body originates from the imperishable and who resides in the circle of the tuft of hair. The unification with the divine energies of "Āli"² and "Kāli"³ is implied.

1. Look at the bodily form of the letters... At the very end of the mantra "oṃ maṇi padme hūṁ," is the seed syllable हूं hūṁ ("wisdom"), the lotus-seated figure offering up the (eclipsed) sun and moon above the skull in sacrifice.
2. Jar or pot (of intoxicating liquor or water).
3. Abiding (still) within the centre of the rotating power of time (which devours all things).

बिम्बं शून्योद्भवं हेतुः फलमक्षरजं सुखम् ।
फलेन मुद्रितो हेतुर्हेतुना मुद्रितं फलम् ॥ १४६ ॥

bimbaṁ śūnyodbhavaṁ hetuḥ phalamakṣarajaṁ sukham |
phalena mudrito heturhetunā mudritaṁ phalam || 146 ||

146. The form arises from the void, the cause, and the result springs from the imperishable bliss. The cause is reflected by the result, and the result is reflected by the cause.

शून्यता बिम्बधृग्घेतुः करुणाक्षरधृक् फलम् ।
शून्यताकरुणाभिन्नं बोधिचित्तं तदच्युतम् ॥ १४७ ॥

śūnyatā bimbadhṛggghetuḥ karuṇākṣaradhṛk phalam |

śūnyatākaruṇābhinnam bodhicittam tadacyutam || 147 ||

147. Emptiness supports the form as the cause, while compassion sustains the imperishable as the result. The union of emptiness and (limitless mind of) compassion is bodhicitta, and that is imperishable.

निर्वाणरहितं बिम्बं संसारातीतमक्षरम् ।

शाश्वतोच्छेदनिर्मुक्तस्तोर्योगो ऽद्वयो ऽपरः ॥ १४८ ॥

nirvāṇarahitam bimbam saṃsārātītamakṣaram |
śāścatocchedanirmuttastatoryogo 'dvayo 'paraḥ || 148 ||

148. The form, devoid of nirvāṇa, transcends saṃsāra and is imperishable. Eternal and free from division, the yoga beyond that is the non-dual ultimate.

अभावो नास्ति बिम्बस्य अभावोद्भूतलक्षणात् ।

भावो नास्त्यक्षरस्यापि भावसम्भूतलक्षणात् ॥ १४९ ॥

abhāvo nāsti bimbasya abhāvodbhūtalakṣaṇāt |
bhāvo nāstyakṣarasyaṇi bhāvasambhūtalakṣaṇāt || 149 ||

149. The absence of the form does not exist because its nature arises from non-existence. Similarly, the presence of the imperishable does not exist because its nature arises from existence.

भावाभावसमायोगो वज्रयोगो ऽद्वयो ऽपरः ।

रूपारूपविनिर्मुक्तः प्रतिसेनेव दर्पणे ॥ १५० ॥

bhāvābhāvasamāyogo vajrayogo 'dvayo 'paraḥ |
rūpārūpavinirmuktaḥ pratiseneva darpaṇe || 150 ||

150. The union of existence and non-existence is the indestructible, non-dual Vajrayoga, which transcends both form and formlessness, like a reflection in a mirror.

बिम्बं न भवमायाति नापि निर्वाणमक्षरम् ।

अन्योन्यालिङ्गितं शान्तं नपुंसकपदं परम् ॥ १५१ ॥

bimbam na bhavamāyāti nāpi nirvāṇamakṣaram |
anyonyāliṅgitaṃ śāntaṃ napuṃsakapadam param || 151 ||

151. The form neither enters existence nor nirvāṇa, nor the imperishable state. It is mutually embraced, tranquil, and beyond gender—attaining the supreme neutral state.

प्रज्ञाहेतोरजातत्वात् प्रज्ञाहेतूद्भवं फलम् ।
प्रज्ञाहेतोरजातत्वात् प्रज्ञाजातं न हेतुजम् ॥ १५२ ॥

prajñāhetorajātatvāt prajñāhetūdbhavaṃ phalam |
prajñāhetorajātatvāt prajñājātaṃ na hetujam || 152 ||

152. Because the cause of wisdom is unoriginated, the result arises from the cause of wisdom. Due to the unoriginated nature of the cause of wisdom, wisdom that is born is not caused by a cause.

अतो न हेतुजं ज्ञानं प्रज्ञाज्ञानमनुत्तरम् ।
फलेन हेतुनान्योन्यं न परस्परमुद्रणम् ॥ १५३ ॥

ato na hetujam jñānaṃ prajñājñānamanuttaram |
phalena hetunānyonyaṃ na parasparamudraṇam || 153 ||

153. Thus, knowledge is not caused, and the wisdom-knowledge is unsurpassed. There is no mutual reflection¹ between the cause and the result, nor do they reflect each other reciprocally.

1. In this context, mudrā (मुद्रा) is the reflection of the Self belonging to and hence also emerging out of the same.

हेतुः फलं च यत् सर्वं तत् प्रतीत्यसमुद्भवम् ।
अन्योन्यमुद्रितं बिम्बं नोत्पन्नं न च निर्वृतम् ॥ १५४ ॥

hetuḥ phalaṃ ca yat sarvaṃ tat pratītyasamudbhavam |
anyonyamudritaṃ bimbaṃ notpannaṃ na ca nirvṛtam || 154 ||

154. The cause, the result, and all that exists arise through dependent origination. The form, mutually reflected, is neither produced nor extinguished.

प्रज्ञा चात्यन्तनिर्वृता उत्पन्नश्च परो ऽक्षरः ।
हेतुफलविनिर्मुक्तिर्न परस्परमुद्रणम् ॥ १५५ ॥

prajñā cātyantanirvṛtā utpannaśca paro 'kṣaraḥ |
hetuphalavinirmuktirna parasparamudraṇam || 155 ||

155. Wisdom is completely liberated, and the supreme imperishable is also arisen. There is freedom from the connection between cause and effect, with no mutual reflection.

अजातस्यानिरुद्धस्य यज्जेयस्येह दर्शनम् ।
तत् स्वचित्तस्य नान्यस्य बाह्यजेयविभागतः ॥ १५६ ॥

ajātasyāniruddhasya yajjñeyasyeha darśanam |

tat svacittasya nānyasya bāhyajñeyavibhāgataḥ || 156 ||

156. The realisation of the unoriginated and unceasing knowledge here is of one's own mind, not of anything external, as it transcends the division of that which is known externally.

अतो न चात्मनात्मानं मुद्रितुं शक्यते क्वचित् ।
किं छिनत्ति महाखड्ग आत्मानमात्मधारया ॥ १५७ ॥

ato na cātmanātmānaṁ mudrituṁ śakyate kvacit |
kiṁ chinatti mahākhaḍga ātmānamātmadhārayā || 157 ||

157. Therefore, the self cannot (be a) reflection (of) itself in any way. How can the great sword (of wisdom) cut itself with its own blade?

बन्ध्यादुहितृसंगेन स्वप्ने सौख्यं यथा भवेत् ।
गगनोद्भवबिम्बेन सेवितेन तथात्मनः ॥ १५८ ॥

bandhyāduhitṛsaṁgena svapne saukhyaṁ yathā bhavet |
gaganodbhavabimbena sevitenā tathātmanah || 158 ||

158. Just as happiness arises in a dream through association with the daughter of a barren woman, so it is with the self (fulfilled) by the worshipping of the form come forth from the sky.

न प्रज्ञा नाप्युपायो ऽसौ सहजः प्रज्ञया सह ।
आपूर्णश्चैव सौख्येन सर्वावरणवर्जितः ॥ १५९ ॥

na prajñā nāpyupāyo 'sau sahajaḥ prajñayā saha |
āpūrṇaścaiva saukhyena sarvāvaraṇavarjitaḥ || 159 ||

159. Neither is it wisdom nor method alone; it is innate, together with wisdom. Completely filled with bliss, it is free from all obstructions.

आकाशवन्निरावरणो विषयेन्द्रियवर्जितः ।
सर्वतः सर्वभूतस्थ अच्छेद्यो भेदवर्जितः ॥ १६० ॥

ākāśavannirāvaraṇo viṣayendriyavarjitaḥ |
sarvataḥ sarvabhūtaṣṭha acchedyo bhedavarjitaḥ || 160 ||

160. Like the sky,¹ free from obscuration, devoid of sense objects and senses, present everywhere in all beings, it is indivisible and free from distinctions.

¹, To understand the hidden meaning within the word ākāśa, one must employ saṁdhā-bhāṣā:

ākāśa (आकाश) → आ (ā) + का (kā) + श (śa)

Ākāśa (आकाश): To “fully pervade towards (and enter) the difficult to attain narrow passage through the (shining) water (which unfolds and opens), laying down (the physical body), to subdue and conquer (death’s) shining light.”

In relation to ākāśa, is the distinctive quality of the tenth sound, meghanāda (मेघनाद) “the roar of clouds,” which sounds like the repeated loud rumbling crescendoing sound of thunder.

स्वयम्भूर्वज्रसत्त्वो ऽसौ महार्थः परमाक्षरः ।

महारागो महासत्त्वः सर्वसत्त्वरतिकरः ॥ १६१ ॥

svayambhūrvajrasattvo 'sau mahārthaḥ paramākṣaraḥ |
mahārāgo mahāsattvaḥ sarvasattvaratīkaraḥ || 161 ||

161. He, the self-existent Vajrasattva (indestructible being), and is of the highest and supreme imperishable essence (endowed with the understanding of all meaning). With great passion and great resolve, he brings joy to all beings.

बोधिसत्त्वो महाद्वेषः क्लेशक्षयी महारिपुः ।

समयसत्त्वो महामोहो मूढधीमोहसूदनः ॥ १६२ ॥

bodhisattvo mahādveṣaḥ kleśakṣayī mahāripuḥ |
samayasattvo mahāmoho mūḍhadhīmohasūdanaḥ || 162 ||

162. Bodhisattva, (possessing) great aversion (to desire), the destroyer of defilements, and a great enemy to afflictions. The being of unity, the dispeller of the delusion of ignorant minds.

वज्रयोगो महाक्रोधः क्रुद्धमारमहारिपुः ।

कालचक्रो महालोभः क्षरलोभनिषूदनः ॥ १६३ ॥

vajrayogo mahākrodhaḥ kruddhamāramahāripuḥ |
kālacakro mahālobhaḥ kṣaralobhaniṣūdanaḥ || 163 ||

163. The Vajrayoga is the great wrath, the fierce enemy of Māra. The Kālacakra, (of) great (materialistic) greed, is the destroyer of imperishable desires.

वज्रमभेद्यमित्याह महार्थं भगवानिह ।

सत्त्वं त्रिभवस्यैकता तदुक्तं परमाक्षरम् ॥ १६४ ॥

vajramabhedyamityāha mahārthaṁ bhagavāniha |
sattvaṁ tribhavasyaikatā taduktaṁ paramākṣaram || 164 ||

164. The venerable one (Bhagavān) here declares a profound teaching, likened to an unbreakable diamond (vajra). The essence (sattva) of the three worlds (tribhava) is unity (ekatā), and this is described as the supreme imperishable truth (paramākṣaram).

परमाक्षरसुखापूर्णो भूमिभिः परिपूरितः ।

महारागो महासत्त्वः सर्वसत्त्वरतिकरः ॥ १६५ ॥

paramākṣarasukhāpūrṇo bhūmibhiḥ paripūritaḥ |
mahārāgo mahāsattvaḥ sarvasattvaratiṅkaraḥ || 165 ||

165. Complete with the bliss of the supreme imperishable (paramākṣara), filled by all spiritual attainments (bhūmis), he is the great embodiment of compassion (mahārāga), the great essence (mahāsattva), and the one who brings delight to all beings (sarvasattva-ratiṅkara).

बोधौ व्यवस्थितः सत्त्वो बोधिसत्त्वस्ततो ऽचलः ।

क्लेशादिद्वेषसंघानां महाद्वेषो महारिपुः ॥ १६६ ॥

bodhau vyavasthitaḥ sattvo bodhisattvastato 'calaḥ |
kleśādīdvēṣasaṅghānāṃ mahādvēṣo mahāripuḥ || 166 ||

166. The being (sattva) established in awakening (bodhi) becomes a bodhisattva, unwavering (acala) in resolve. To the hosts of afflictions (kleśa), hatred (dveṣa), and their kin, he is a great adversary (mahādvēṣa) and the supreme enemy (mahāripu).

समयश्चन्द्रामृतं शुक्रमच्युतिस्तस्य भक्षणम् ।

समयसत्त्वो ऽनया वृत्त्या मूढधीमोहसूदनः ॥ १६७ ॥

samayaścandrāmṛtaṃ śukramacyutistasya bhakṣaṇam |
samayasattvo 'nayā vṛtṭyā mūḍhadhīmohasūdanaḥ || 167 ||

167. The term samaya, refers to the moon-nectar (candramṛta) and pure essence (śukra), which is not to be wasted (acyuti) but consumed and preserved. The being aligned with samaya (samayasattva) through this practise destroys the delusion (moha) of the foolish¹ minds (mūḍhadhī).

1. In this context, a fool is one, who, by lack of practise, or by wasting the seminal essence, is immature, i.e., not full-grown (above the skull), and lacking the light of wisdom to see.

एकत्वं सर्ववज्राणां प्रज्ञाकायाक्षरैः सह ।

महाक्रोधो महाशत्रुर्मात्राणां क्रोधरूपिणाम् ॥ १६८ ॥

ekatvaṃ sarvavajrāṇāṃ prajñākāyākṣaraiḥ saha |
mahākrodho mahāśatrumārāṇāṃ krodharūpiṇām || 168 ||

168. The unity (ekatvaṃ) of all vajras (indestructible principles) arises with the indestructible syllables (akṣaraiḥ) of the wisdom-body (prajñākāya). He is the great wrathful one (mahākrodhaḥ), the supreme enemy (mahāśatruḥ) of the māras (obstructive forces), especially those who appear in wrathful forms (krodharūpiṇām).

महाक्षरसुखोपायात् सत्त्वार्थं न त्यजेत् क्वचित् ।
सत्त्वान् मोक्तुं महालोभः क्षरलोभनिषूदनः ॥ १६९ ॥

mahākṣarasukhopāyāt sattvārthaṃ na tyajet kvacit |
sattvān moktuṃ mahālobhaḥ kṣaralobhaniṣūdanaḥ || 169 ||

169. From the great imperishable blissful means (mahākṣara-sukhopāya), one should never forsake the welfare of sentient beings (sattvārthaṃ) under any circumstances. For the liberation (moktuṃ) of beings (sattvān), the great aspiration (mahālobhaḥ) arises, which destroys (niṣūdanaḥ) attachment to the perishable (kṣaralobha).

एते ह्युक्ताः षडाकारा अक्षरज्ञानवेदना ।
विज्ञानरूपसंस्कारसंज्ञाः स्कन्धकुलानि ते ॥ १७० ॥

ete hyuktāḥ ṣaḍākārā akṣarajñānavedanā |
vijñānarūpasamśkārasañjñāḥ skandhakulāni te || 170 ||

170. These are described as the six forms (ṣaḍākārāḥ), namely, the imperishable knowledge and sensations (akṣarajñānavedanā), along with consciousness (vijñāna), form (rūpa), mental formations (saṃskāra), and perception (sañjñā). These constitute the families (kulāni) of the five aggregates (skandha).

ज्ञानाग्न्यम्बरपृथिवीवायूदका यथाक्रमम् ।
मनश्चक्षुःश्रुतिकायनासजिह्वास्तथैव च ॥ १७१ ॥

jñānāgnyambarapṛthivīvāyūdakā yathākramam |
manaścakṣuḥśrutikāyanāsajihvāstathaiva ca || 171 ||

171. In sequential order (yathākramam), knowledge (jñāna) corresponds to fire (agni), ether (ambara), earth (pṛthivī), air (vāyu), and water (udaka). Similarly, the mind (manaḥ), eyes (cakṣuḥ), ears (śruti), body (kāya), nose (nāsa), and tongue (jihvā) are also related in the same way.

शब्दरसधर्मधातुकगन्धस्पर्शव्यरूपिणः ।
क्रोधराट् षण्मुखो भीमः षट्कुलैः परिशोधितः ॥ १७२ ॥

śabdarasadharmadhātukagandhaspraṣṭavyarūpiṇaḥ |
krodharāṭ ṣaṇmukho bhīmaḥ ṣaṭkulaiḥ pariśodhitaḥ || 172 ||

172. Having the forms characterised by sound, taste, essence, smell, tangibility, and appearance; the terrifying six-faced ruler of anger (krodha-rāt), is purified by the lineage stretching out, through to the one¹ beyond.

1. The beginningless shining one, found beyond, within the parted waters of the rotating wheel of time.

कायगुह्येन्द्रियचितं त्रिविधं मण्डलं सदा ।
प्रज्ञोपायत्रिवज्राणां जायते वज्रसत्त्वता ॥ १७३ ॥

kāyaguhyendriyacittaṃ trividhaṃ maṇḍalaṃ sadā |
prajñopāyatrivajrāṇāṃ jāyate vajrasattvatā || 173 ||

173. The body (kāya), the secret (guhya), the senses (indriya), and the mind (citta) form the threefold (trividhaṃ) maṇḍala that is ever-present (sadā). From the union of wisdom (prajñā) and skilful means (upāya), the three vajras (trivajrāṇāṃ) give rise to the state of being a Vajrasattva (vajrasattvatā).

इदं सेकस्य साधनं परमाक्षरसाधनम् ।
नाडीकुलसमायुक्तमुद्देशाच्चन्द्र भाषितम् ॥ १७४ ॥

idaṃ sekasya sādhanam paramākṣarasāadhanam |
nāḍīkulasamāyuktamuddeśāccandra bhāṣitam || 174 ||

174. This (idaṃ) is the method (sādhanam) of the elixir (sekasya), the supreme imperishable practise (paramākṣarasāadhanam). Connected with the nāḍīs (subtle channels) and the family systems (nāḍīkulasamāyuktam), it is taught (bhāṣitam) by the moon (candra) according to its specific designation (uddeśāt).

इति श्रीसेकोद्देशः समाप्तः ॥

iti śrīsekoddeśaḥ samāptaḥ ||

Thus, the shining (one), (from the) the upward movement and effusion of seminal essence showering out from the point above (the skull), is perfectly attained.

*Sanskrit Roman script from the critical recension of the Sekoddeśaḥ compiled by Raniero Gnoli (1994).
This English translation and footnotes, by Maccidānandanātha, completed on the 15th of January 2025.*

